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A  
TOILE FOR  
TWO-LEGGED  
FOXES:

Wherein their noisome properties; their  
hunting and vnkenelling, with the duties of  
the principall hunters and guardians of the spirituall  
vineyard is liuelie discovered, for the comfort of all  
her Highnes trustie and true-hearted subiects,  
and their encouragement against all  
Popish practises.

By I. B. Preacher of the word  
of God.

CANTICLES 2.15.

Take vs these Foxes, and these young Cubs which destroy these  
vines, while our vines bud forth.

2. CHRON. 15.8.

Asa made a law in his time, that whosoever would not seeke  
the Lord God of Israel should be slaine, whether he were  
small or great, man or woman.

*A Maxima.*

As Poperie and treacherie goe hand in hand, whilest  
Poperie is kept vnder; so Poperie and crueltie are  
companions vnseparable, if once Poperie get the  
vpper hand.

LONDON.

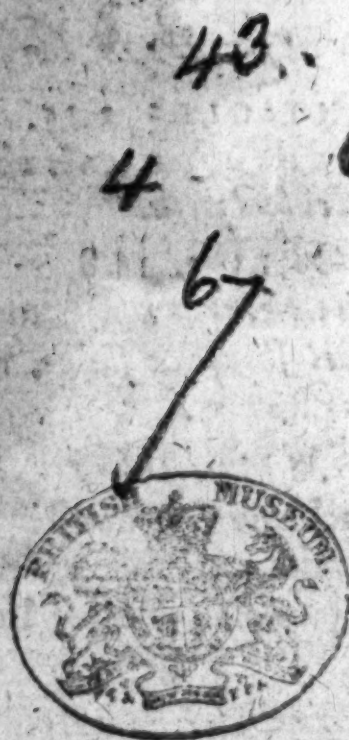
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TO ALL FIRME  
AND FAITHFULL LO-  
VERS OF TRVE RELIGION  
and loyaltie, encrease of  
peace, and ioy in  
Christ Iesus.



*Anifold haue been the opi-  
nions of men, concerning  
the soueraigne good and  
welfare of mankinde. The*  
*swinish Epicures sought it in sensualitie  
and carnall delights; and to couer their  
shame, haue bestowed great trauaile to  
disguise their lady pleasure, and to make  
her goe for an honest woman. The*  
*Stoicks placed their welfare in morall  
vertue, and in the right reigning of rea-  
son: as though man were made for him-  
selfe, and not for common societie: & fea-  
ring least their surmised felicitie should  
fall to the ground, they haue sought*

*Different opi-  
nions about  
mans soue-  
raigne good.  
Epicures.*

*Stoicks.*



## THE EPISTLE

**Peripateticks.**

**Academicks.**

**True religion  
the meanes to  
attaine our  
well fare, and  
what true re-  
ligion is.**

to underprop it with health, wealth, strength, courage, measurable pleasure, &c. The Peripateticks make two sorts of blessednes, the one consisting in action, which is politike or ciuill; the other in contemplation, which they call wisdome. The Academicks or Platonists mount somewhat higher, and considering that contemplation is but a continual wrastling, sometimes against the obscuritie of things, and sometimes against the dimnes of our minds: say that felicitie is, to be ioyned vnto God, and to become like vnto him, who is the furthest end, the highest top, & the uttermost bound of all blessednes. Thus some of them haue groped in the darknes of this world, for that which cannot be found here: and others haue soared aloft, but yet far too short in finding out that resting poynt, whereat e- uery one ought to aime. How the must we attaine vnto it? surely by that which they knew not, that is to wit, true religiō: which is the right rule of seruing God, & of reu-  
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## TO THE READER.

niting mā vnto him, that he may be saued:  
of the which true religion there be three  
especiall marks, so much the more worthy  
of deepe impression in our minds, because  
many foolish ceremonies haue disguised  
themselues in the attire of true religion.

The first marke is, to worship the onely  
God of Israel: wherein behold how Sathan  
hath tyrannized ouer mankind, in ma-  
king mē forge as many gods, as they had  
fancies: as that people in Africke, who  
worshipped that which they met first in  
the morning; or the Assyrians, that wor-  
shipped as many gods as they had townes;  
or the Persians, that worshipped as many  
gods as there be fires in the earth, or stars  
in the skie; or the Aegyptiās, that worship-  
ped as many gods as they had plants or  
trees; or the Romans, who subduing nati-  
ons, wan their superstitions, & so became  
the sinck-pan of Idolatries. In a word, the  
diuell by Gods permission so deluded the  
world, that some made gods of their  
goods, some worshipped the beasts which

The first  
marke of true  
religion.

Mans vanitie  
being destitute  
of Gods word.



## THE EPISTLE

*God gaue them for their benefite, some builded Temples to their passions, some made gods of themselues, some deified their kings, as the Aegyptians their king Apis, the Babylonians their Belus, the Macedonians their Cabyrus, the Latines their Faunus, the Sabines their Saucus, the Romans their Quirinus: what Christians will not shudder at the remembrance of such mysteries, when Euripides could speake thus:*

**Euripides.**

*Thou Neptune, and thou Iupiter likewise,  
with other gods, whom faining words disguise,  
If that due Iustice vnto you were doone,  
both heauē & temples should be emptie soone.*

*Then the first chiefe note of the true religion is, that the true immortall God be onely worshipped, who founded the earth, and stretched out his meat-line ouer it, who shutteth vp the sea within the banks, and boundeth the waters, who maketh light and darknes, holdeth backe the Pleiades; and vnbindeth Orion, who spreadeth out the heauens like a curtaine,  
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## TO THE READER.

*and maketh his chambers in the depths,  
who maketh the windes his messengers,  
and the elements his seruants. This I say  
is the true God, who in his worship admit-  
teth no collaterall companions: and as for  
the rest, gods in name, and not in nature,  
they are like vnto dogleaches, which pro-  
fesse but the curing of one disease onely, or  
common craftsmen which professe but  
the skill of some one mysterie.*

*The second marke of true religion is,  
that we serue this onely God aright. As  
for the Philosophers, they also were prick-  
ing at this poynt, but so that they were al-  
waies too wide or too short: for which of  
them euer said that God is a spirite, and  
ought to be serued in spirite? True it is,  
they set downe many morall precepts for  
direction of mens manners: but when  
they come to the matters of God, they ei-  
ther speake of them dreamingly, or deeme  
of them ouerthwartly; yea, the seruices of  
God, inuented by man, are but so many  
childish imaginations, not onely unbe-  
seeming*

The second  
marke of true  
religion.



## THE EPISTLE

*seeming the maiestie of God, but farre inferior to the discretion of a man: as gamings, stage plaies, running of horses, sword playings, wrastring, buffetings, and such like. Aristotle in his metaphysics, commendeth a certaine answer of Symonides to Hieron King of Sicilie, which was, that none but God ought to haue skill of things that are aboue nature, much lesse then to dispose of Religion, that is, to shew the meanes how to surmount nature. The countrie clowne should shew himselfe ridiculous, if hee should take vpon him to set downe how his Prince should be serued: and yet is he a man as well as his Prince, differing in state, and not in nature. What is to be said then of man, being a worme, & lesse then a worme, in respect of the euerliuing God, if he will needs prescribe him his seruice? Surely as none can see the sunne, but by the helpe of the sunne; so none can serue God, but by the light of his word.*

*There is a third marke, without the  
which*

**The third  
marke of re-  
ligion.**

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## TO THE READER.

which religion (although in it selfe the path to saluation) is nothing else but a booke wherein we reade the sentence of our owne deaths. Therefore religion must shew vs a meanes to satisfie Gods Iustice: without the which, not onely all other religions, but euen that which conteineth the true seruice of God were vnauaileable. Indeed mans reason perceiued that some meanes was needful to make attone-ment: but what it was, reason was too shallow to finde out. The Platonists haue busied themselues about many clensings, but to small purpose: others say it must bee done by abstinence, good behauour, Iupiters mysteries, &c. Hierocles said, that religion is the studie of wisdom, which consisteth in perfecting and cleansing our selues, that men may be at one with God: which perfection also, standeth in confession of sinnes (as he saith) but alas, whereas in religion we looke for life, vpon confession followeth death. Then to finde a planke to saue vs from shipwrack,



## THE EPISTLE

Shipwrack, religion sheweth three persons in unitie, of one essence coeternal, and co-equall in all respects: the Father as the ground and wellspring: the Sonne as the euerlasting word and wisdom of the Father: and the holy Ghost as the bond of loue, whereby the Father and the Sonne are linked together. The one of these must make attonement: for God himselfe must be faine to step in betwixt his Iustice and his mercie, and as he created vs at the first, so to create vs new againe: and as he created vs in fauour, so now to acquite vs from wrath: and as he vttered his power and wisdom in making vs, so now to vtter his wisdom and goodnes in repairing vs. But yet beholde a mysterie, this infinite godhead is not to discharge our disobedience, otherwise then with obedience, nor our undesert, otherwise then with desert, nor our pride, otherwise then with lowlines, neither is he to purchase grace but by punishment, nor a crowne but by suffering, neither life but by death. Therefore

These speeches are vnderstoode by a communicating of properties, as the like, Acts 20. 28

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## TO THE READER.

fore would hee abase himselfe that hee might obey; serue, that he might deserue, stoope downe beneath himselfe, that hee might become lowly; become weake, that he might suffer; become mortall, that he might die. Therefore was it behoouefull that our mediatur should be God and man: man to be borne vnder the law, God to performe the law; man to serue, God to set free: man to humble himselfe to the vttermost, God to exalt himselfe aboue all things; man to suffer, God to ouercome; man to die, and God to triumph ouer death. And sythence it pleased him of his infinit goodnes to be humbled for vs, himselfe no way bound, needs must his obedience become a discharge for the disobedience; his desert, a discharge of the undesert, & his sufferings a satisfaction for the stubburnnes of them that beleene in him. Now then if religion should but send vs to the true God, what were that more then the sending of an offender to the Iudge, or a laying of  
- stubble



## THE EPISTLE

*stubble to the fire, considering that God is infinitely good, and man infinitely euill. Secondly, and if in religion we should but reade the will of the creator, what haue we yet found since mankinde is corrupt from his roote, and rotten at the core; but our owne enditements, arraignmentes, and condemnations? Therefore this third note of religion, by making satisfaction for sins by the death of Christ, is the verie substance, and in shape of it, without the which it should be altogether vnprofitable. Now all this serueth first to shew you the tyrannie of Sathan ouer mankinde, and the horrible darkenes whereinto it is plunged, being destitute of the aide of Gods word and his holy spirit. Secondly, how greatly we are bound to receiue our gracious calling, and to promote Gods holy religion, by which we are brought to that soueraigne good, for the which wee were made and created, and without the which hauing all things else, yet are most miserable: for prooffe where-*

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TO THE READER.

of haſt thou the authoritie and ſoueraigntie of a Prince. Let Princes ſay whether one rebellion of their ſubiects doe not more vexee them, than all their honorable triumphs can reioyce them.

No welfare  
to be found in  
this world.

Art thou exalted to honour? let honourable perſons ſay whether they bee not ſpitefull or ſpited, doing miſchiefe, or receiuing miſchiefe, ouermating or ouermated. Honour is but vertues ſhadow, a winde that makes many ſwell, but cannot ſatiſſie. Art thou rich and wealthie? Let Merchants ſay what wealth is worth, ſince ſea can drowne it, fire conſume it, pyrates and robbers bereaue vs of it. To loue riches, is to doe as children doe, which take their greateſt delite in pins and checkſtones: or as fooles, which ſhould deeme the goodnes of an horſe to conſiſt in his ſtrappings. Art thou beautifull? Let the daughters of vanitie ſay whether the ſunne doth not tanne it, or a ſtarre doth not blemish it, or ſickenes doth not waſte it, or olde age doth not  
weare



## TO THE READER.

weare it. Beautie is but a vaine thing,  
and gladdeth more the beholders, then  
the hauers. Art thou strong and heal-  
thie? Let al the world say whether mans  
bodie be not subiect to a thousand disea-  
ses, fraught with frailties within, wrap-  
ped in miseries without; uncertaine of  
life, sure of death. Now what are all  
these and the rest, but resemblances of  
the apples that grow about Sodome, plea-  
sant to the eye, and prouoking to the ap-  
petite, but vanishing into smoke, being  
touched with the teeth? Therefore it is  
onely true religion that leadeth Prince  
and people, noble and vnnoble, rich and  
poore to true felicitie, and reuniteth them  
vnto God. Happie be that day, and bles-  
sed from aboue, in the which God gaue  
vs this token of his fauour: let that mo-  
neth be respected of God, and let it be the  
head of the yeare: let all such as loue  
their saluations, blesse that day wherein  
they were redeemed from the darkenes  
of Sodom, and of Aegypt, and the day  
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## THE EPISTLE

starre of righteousness appeared upon them: yea let it be made the beginning of the supputation of yeares, as we reade that the Iewes reckened their yeares from the yeares of Iubilee, and from the finding of the law in Iosiahs time: for then commeth the true yeare of Iubilee, the yeare of freedome and deliuerance from bondage, when the Gospell which is the glad tidings of saluation commeth vnto vs.

Furthermore, that nothing might bee wanting to make vs with ioye to receiue Gods holy religion, beholde since the Church hath begun to flourish, and to spread her boughes throughout the whole land, the common wealth hath neuer been endowed with more ornaments of peace, neuer lesse vexed with incombrances of warre, neuer like adorned with bountifull blessings. Why? when our neighbour nations haue been infested with martiall horror, clattering of armour, thundering of shot, when infants haue

Temporall  
blessings haue  
accompanied  
religion.



## THE EPISTLE

By looking a  
broad better  
behold your  
blessings at  
home.

haue been drawne out of their mothers wombes, and dragged from their nurses breasts, when their wiues and daughters haue been rauished, their countries wasted, their cities sacked, their houses fired, their temples defaced, with many more such spectacles of dread and horror: yet England hath remained still victorious without contention; and thou famous London her Queene citie, confident without trouble: so that now it may be boldlie auerred, that mercy and trueth are met together, righteousness and peace haue kissed each other. Now then ye noble Lords, graue sages, valourous captaines, resolute souldiers, braue gentlemen, worthie citizens, laborious comminaltie, shew your honours, your valours, your worthines, your trustines, and painefulnes in promoting that which is, and ought to be your glory; rather hazard the last drop of your dearest blood, then see her dishonoured, without whom, all your honours are but vanities.

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## THE EPISTLE

ties. Nay, if you receiue her not as you should for her owne sake, yet respect her for her children; and thinke it not too much to bestowe your wealth to maintaine her, your honours to countenance her, your authoritie to assist her, your wisdomes to pleade for her, against the prophane pollicie of that miscreant Machiuel, who is become a counsellor amongst the greatest Statesmen of Europe, against hellish Atheisme, which goeth about to perswade the world that there is no religion at all, and especiallie against that common strumpet, Romish superstition, who is not ashamed to borrow religions name: So shall you shew a studious zeale, and affectionate loue towards your Prince also, whose prosperitie is the pillar of your peace.

Peace and  
plentie, the  
children of  
Religion.

Lastlie, I haue in this treatise detected treacherous dealings of Roman Catholics, and manifested their dangerous proceedings to the view of euery

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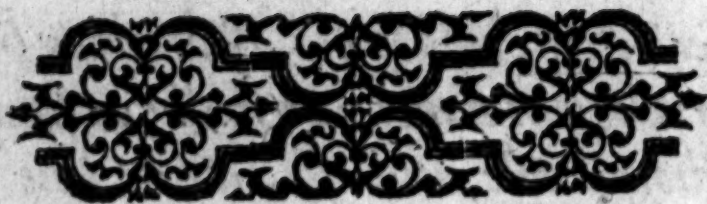
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THE EPISTLE

*good subiect : the which I haue publi-  
shed vnder the patronage of all you that  
loue the Gospell, whom the Almigh-  
tie protect with his power, and  
guide with his grace.*

Yours in the Lord,  
I. B.



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## THE SVMMME OF THE CHAPTERS.

**A**ffliction hath been, is and shall be the common condition of Gods Church, and the lot of his inheritance. *Chapter. 1.*

The lamb standing on mount Sion is more mighty to saue, then the enimie to destroy.

The enemies of the Church are either cruell Tigris, or craftie Foxes. Househould enemies most hurtfull to the health of the Church. *Chapter. 2.*

The true semblance betwixt a two-legged, and a foure-legged Foxe. *Chapter. 3.*

An oration from olde Rainard to his Iesuiticall cubbes, and extrauagaunt Fox-priests: wherein his experienced wilines directeth them from curious contemplation, to treacherous practise. *Chapter. 4.*

The semblaunce betwixt the Fox and the Lion Antichrist and Mahomet, in broaching their damnable doctrines, and leuieng many nations to their lawes. *Chapter. 5.*

Of sundrie sorts of Foxes that are most of all troublesome to this our Church. *Chapter. 6.*

Of the vnkennelling of the Foxe, and the duties of the Terriers vsed for this purpose. *Chapter. 7.*

Two principall reasons why Foxes are suffered in the Church. *Chapter. 8.*



### *The contents of the Chapters.*

- Chapter. 9.** Eight reasons prouing all perfit papists rotten-hearted subiects to true Christian Princes.
- Chapter. 10.** Twelue reasons prouing by diuinitie, and true Christian pollicie, that Foxes ought to be tied shorter.
- Chapter. 11.** Two principall gardiens of the vineyard, Magistrates, and ministers; where first of the duties of ministers in hunting of the Foxes. Also see an enditement found against many Patrons of benefices.
- Chapter. 12.** The dutie of Christian Magistrates as well Soueraigne as others, in purging of the Church from these noysome vermine.
- Chapter. 13.** Two Toiles wherewith Foxes must bee taken: there see the miserable end of Traitors.



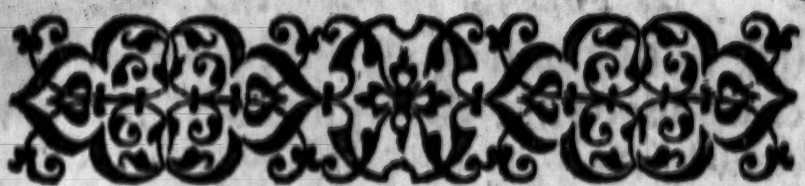
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# A TOILE FOR TWO-LEGGED FOXES.

## CHAPTER. I.

*Affliction hath been, is, and shall be the  
common condition of Gods Church,  
and the lot of his inheritance.*

*The Lambe standing on mount Sion, is  
more mightie to saue, then the enemy  
to destroy.*



Hey do greatly abuse  
themselves, which  
are perswaded to see  
the Church in so qui-  
et and calme estate,  
as to be without af-  
flictions, either with-  
in or without, or both together within  
and without; the contrarie experience  
whereof the histories of all ages doe suf-  
ficiently declare. For if we looke into



2 *A Toile for two-legged Foxes.*

It is Bellar-  
mines dotage  
to make out-  
ward prospe-  
ritie a marke  
of the Church.

Churches per-  
secutions.

*Genesis.*

*Exodus.*

*Iosua.*

*Iudges.*

her continuall course heretofore ; or  
consider what the spirit of God hath  
prophecied concerning the future state  
of the Church, wee shall finde that it  
hath beene from the creation of the  
world vntill this day, and shall be vnto  
the consummation therof, tossed to and  
fro with many cruell stormes, subiect  
to many afflictions and persecutions :  
for prooffe and experience whereof,  
consider the estate of the Church vn-  
der *Adam*. Was not righteous *Abel* a  
principall member thereof, vnnatural-  
ly murdered by the bloudie hand of his  
elder Brother? Thus first arose the tem-  
pest against the boate and little barke  
of Iesus Christ; the same continued vn-  
der *Abraham*, *Isaac*, and *Iacob*, vnder  
*Moises*, the Israelites tyranized by *Pha-  
rao*, distressed in the wildernes, and di-  
uerfly tempted before they could take  
possession of the land of promise. If euer  
the Church enioyed a pleasant and a  
faire time of weather, it was vnder *Io-  
sua* and those which then ruled the peo-  
ple, being most triumphantly planted  
in Canaan together with the seruice of  
God : afterwards vnder the Iudges vn-

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*Samuel*  
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*A Toile for two-legged Foxes.* 3

till *Samuel*, for one day of faire weather  
an whole yeare of stormie and foule;  
then behould the arke of couenant  
taken captiue, Silo ruinated and all *1.Sam.4.11.*  
brought into an vtter confusion: how-  
beit God pittying his Church, raised vp  
*Samuel*, by whose ministerie this storme  
ceased, and the schooles of the Pro- *1.Sam.7.*  
phets were reformed. But this Sunne  
was scarce vp, when horrible darknes  
was brought in by wicked *Saule*; the  
priests themselues being massacred, the  
sorcerers restored, the people exposed *1.Sam.28.8.*  
to ignominy, being no better then a bo-  
die without an head; vntill that *David* *2.Sam.2.*  
houlding the scepter the welfare of the  
Church began to grow; as also vnder  
*Salomon*, who furnished the Lords house *1.King 6.7 8.*  
both within and without, with a most *&c.*  
triumphant magnificencey, yet this  
happie state is ouerturned; ten tribes  
against two, the sinagoges ruined to *1.King.12.*  
lodge *Iereboams* calues in, the Leuits ex-  
pulsed, the poore prophets constrained  
to be hidden in holes, and there to be *1.King.18.13.*  
sustained with bread and water; *Helias*  
himselue being brought to that extre- *1.King.17.4.*  
mitie, that he was faine to be fed with



4 *A Toile for two-legged Foxes.*

a Rauen. Now as for the kingdome of Iuda, there the faithfull seruants of God had no worse enemies than the Kings and the Priests, namely vnder *Achaz* and *Manasses*. What grieuous affliction did the Church sustaine, when in the daies of *Ieremie*, the Chaldeans wasted Ierusalem, spoiled the Temple, slew the Nobles before the princes face, put out his eyes, dishonorably led him away captiue to Babilon, leauing that populous countrie admired for prosperitie, a barbarous wildernes and dreadfull example of miserie?

To come vnto the shipmaster himselfe, what colde entertainment receiued he in this world, borne in a stable, from thence forced to flie into the deserts of Egypt, brought vp and nourished in a poore carpenters house, in a citie of so small reputation, that it is demaunded whether any good thing could come from the same? From thence forced to retire himselfe vnto the rocke of Capernaum, not hauing an house wherein to put his head; afterwards as a principall malefactor, crucified betwixt two theeues.

The

2.King.16.

2.King.21.

2.King.25.

Luke 2.17.

Math.2.14.

Mark.6.3.

Iohn 1.4.

Luke 4.31.

Luke 9 58.

Luke 23.

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*A Toile for two-legged Foxes.* 5

The Disciples were dealt withal much *Acts.*  
like to their Master, as is to bee seene  
partly in the Actes of the Apostles, and *Ecclesiasticall*  
partly in the histories of those times, *histories.*  
wherein *Nero, Domitian, Dioclesian,* and  
other tirants of the like disposition li-  
ued: But yet no time so bloudie, as since  
the child of perdition was borne, and  
hath vsurped tyranicall iurisdiction. For  
the Church could conuey it selfe into  
no corner of the wildernes, but this  
bloudhound hath found it out to pursue  
and persecute it: what blood by him  
hath been shed, and what murders com-  
mitted in these latter dayes, France and  
Flanders, England and Scotland, can  
sufficiently recorde. And this is the way  
wherein the whole Church truly Apo-  
stolike being in this world, as waifarers *Corint. 6. 5.*  
and wanderers hither and thither, must *Heb. 11. 38.*  
walke; the same being foretold vnto *Apo. 12. 14.*  
the last day. Yet behold the conquering Churches pre-  
lambe Christ Iesus standing on mount *seruation.*  
Sion, is more mightie to defend, then  
the prince of darkenes to destroy: the  
Lord of Hosts cannot forsake his taber- *Psal. 84.*  
nacle; and though the little barke of  
his Church be tossed to and fro amidst  
the



6 *A Toile for two-legged Foxes.*

the seas of this troublesome world, yet he which holds the sterne is able to commaund both winde and sea: wherefore although from time to time it hath been hoysed to and fro with winde and waues, yet the Lord hath been continually assistant to the same; so as it hath neuer been ouerwhelmed, neither can bee. For prooffe whereof, see how the creator in the person of him who after was made our redeemer, and deliuerer, in person did runne after those two forlorne children *Adam* and *Eue*, after they had fallen away from him through infidelitie; applying vnto that deadly wound so soone as it was made a remedie of immortalitie, farre more excellent then that whereof they had deprived themselves and all their posteritie. Looke further and behold *Abraham*, *Isaac* and *Iacob*, mightely preserved, notwithstanding the infinit and dangerous by-ways wherein they walked, for the space of foure hundred yeares amidst most prophane people, multiplied vnto the number of fixe hundred thousand persons, beside women and children. Looke againe and behold the in-

*Genesis.*

*Exodus.*

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*A Toile for two-legged Foxes.* 7

indatable insolencie of proud *Pharao*  
vanquished by frogs, by flies, by lice,  
at the shaking of the rod of one of the  
seruants of the Lord of Hosts. Behold  
afterward the Church pursued on drie  
land by an huge multitude of the Egyp-  
tians, swallowed vp of the red sea, which  
was as a wall on either side of the peo-  
ple of Israell. Behold what memorable  
and maruellous things did hee for his  
people in the wildernes, how hee sent  
bread from heauen, how with the stroke  
of a small rodde the most hard rocks  
cleaue to water, almost fortie yeeres  
long, this whole multitude. See and  
consider how it arriued at the riuer Ior- *Iosua. 3. 6.*  
dane, passing the riuer on drie ground,  
making the high walles of Ierichoe to  
fall downe before it, battering downe,  
dashing in peeces, trampling vnder  
feete thirtie Kings beyond Iordan, how  
victoriously they were placed in the  
land of Canaan, how they beate down  
their enemies sometime with an oxe  
goade, as did *Samgar* the sonne of *A-*  
*nath*, sometimes with pitchers as *Gede-* *Iudg. 3. 31.*  
*on*, sometime with the iawe bone of an *Iudg. 7. 20.*  
asse as *Sampson*. God suffered the arke *Iudg. 15. 15.*  
to *1. Sam. 5. 4.*



6 *A Toile for two-legged Foxes.*

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*Genesis.*

*Exodus.*

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*A Toile for two-legged Foxes.* 7

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to



8 *A Toile for two-legged Foxes.*

to be taken prisoner, but it was to the  
ouerthrow of the Philistians Dagon: vn-  
der the raigne of King *Saul* the Church  
did abide many a cold blast; but he rais-  
ed vp his seruant *Dauid* a King & pro-  
phet to refresh the same, who left his  
successor King *Salomon*, a figure of the  
true *Salomon* King of peace and eternal  
sonne of *Dauid*.

Now to passe beyond *Salomon*, we  
shall finde the Lord no lesse assistant to  
his Church then before; yea euen vnto  
the consummation of this world we  
shall finde the nearer the time, and  
tearme appointed of God approcheth  
for the execution of his promises, the  
more ardent affection will he shew to  
his Church; who although many times  
he scourgeth and afflicteth the same, he  
dealeth but euen as the husbandman  
doth with his corne, which the oftener  
it is winnowed and sifted, so much the  
more purer it is. Neither doth he set his  
enemies on worke to ruinate and de-  
stroy his Church, but as it were to vn-  
thaw his people waxen stiffe, and be-  
nummed through ouermuch ease, and  
to vnburden his Church of a great  
number

Why the  
Church is  
afflicted.

*A Toile for two-legged Foxes.* 9

number of villanous prophane persons crept into the same. For when the Chaldeans laid Iury waste, led the people captiue vnto Babilon, infomuch as the Church seemed vtterly rased; yet how captiue and prisonerlike soeuer they were, behould the Lord present with his Church, behould the royall edicts for the worshipping of the God of *Daniel*, behould the tirant *Nabuchadnezzar*, not being content to be the chiefeft amongst men, made the vilest amongst beastes; behould Babilon it selfe captiue, *Israell* restored and reestablished with great priuiledges, and restitution of their holy vessels. And thus if wee proceed, we shall euidently see how the Lord hath bin present with his Church in the spirit of comfort, assistance and deliuerance; how hee hath beaten downe that great mount of the Roman monarchie, and daylie bloweth to ruine the beast moulded vpon this patterne, and seated in the temple of God vpon the verie same seuen hilles. The declaration whereof one Chapter cannot afford, nay the life of one man after an other can hardly performe it.

But



Gods great  
mercies to  
England.

10 *A Toile for two-legged Foxes.*

But to let passe forren lands, and to  
speake of the great loue that the Lord  
hath shewed towards the Church and  
common wealth of England : I may  
truly say, happie are we, if we continue  
happie ; and blessed are we aboue all  
other people, if we be still blessed of the  
Lord ; who, if insurrection hath been  
moued, hath suppressed it ; if conspira-  
cie hath been intended, reueiled it ; if  
treason hath been attempted, confound-  
ed it ; if war by forrain foes threatned,  
hath deliuered vs from it : wee dwell  
still in safteie, though threatned by Spa-  
nish tiranny ; we triumph in garlands of  
oliues, though threatned to weare the  
wreaths of Cypres ; we sing *te deum* with  
cheareful hearts, though forren cruelty  
haue threatned a mournfull *miserere*. O  
thē let vs neuer forget the good things  
that hee hath done for vs ! the great  
kindnes that hee hath shewed to let  
his Church. Tell it to your children ; and  
them tell it to their posteritie, from one  
generation to another, euen the good  
things that the Lord hath don for Eng-  
land vnder the regiment of a gracious  
princesse : yea tel it how by his annoyne-  
ted

*A Toile for two-legged Foxes.* 11

nd to ted *Debora* he hath repelled the rage of  
e Lord *Jabin*, how by his *Hester* he hath hanged  
ch and vp *Haman*, which sought to bring vs and  
I may our posteritie into perpetuall slauerie;  
atinue and how by *Iael* a woman he hath stri-  
ue all ken a nayle into the head of *Sifera*, euen  
of the then when his mother and his wise la-  
been dies had thought he had been deuiding  
spira the spoyle. Blessed, be that people whose  
it; God is the eternall, blessed be the Lord  
foun God which hath thus blessed Egn-  
tned land, and greeted his chil-  
dwel dren with so manifold  
Spa- consolations,  
nds of Amen.

CHAP-



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mercies to  
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nds of Amen.  
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CHAP-





## CHAPTER. 2.

*The enemies of the Church are either  
cruell Tigres or craftie Foxes.*

*Household enemies are most hurtfull to  
the health of the Church.*



He enemies of the Church of God are of two sortes either open and known persecutours, of whome in this place I purpose not to entreate; these in holy scriptures are called by the names of Tigres, and Lions: or else they are couert and priuie enemies; and these are called Foxes, Wolves in sheepes clothings, false horned lambs. Of the first kind were the Edomits, the Moabits, the Ammonites, the Chaldeans, and Babilonians against Israel; the Iewes, Arabians, Saracines, Turkes and Tartarians, against the Christian Church. Of the second sorte were in the time of *Moses, Chore, Dathan* and *Abiram*, who, as it is written

*Cantic. 2.*

*Math. 7.*

*Reuel. 20.*

No strange  
newes to finde  
Foxes in the  
Church.  
*Numbers 16.*

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*A Toile for two-legged Foxes.* 13

**B**eing in the midst of the vineyard, sought to vndermine the same: such were the wicked priests and false prophets, which promised peace when there was no peace, smothered the sinnes of the wicked dawbed with vntempered mortar, conspiring against the law, prophaning the temple, maintayning the iniquitie of the princes, opposing themselues against the true prophets, as did those miscreants *Zedechiah* against *Micheas*, and *Hananiah* against *Jeremie*: such were the Scribes and Pharisees, Essenians and Herodians, who slyly ventured to entrap the Lord of the vineyard, who in the person of a redeemer came to take order for the same. And afterwards, although the principall hunters of these Foxes trauailed painfully to dresse and trimme the vineyard, the branches whereof were spred from East to West, and had prouided it of labourers to husband it; Foxes most notwithstanding, (as their histories doe troublesome witnes) they had alwayes more to doe to the Church. in the hunting of these Foxes, then against other open enemies whatsoeuer, either within, or without the Church.

*Ezech. 22. 28.*

*2. King. 22.*

*Jerem. 18.*

*Math. 21. 41.*

C

If



14 *A Toile for two-legged Foxes.*

Church apostolike annoyed with Foxes.  
*Acts 15.*

*2. Cor. 15.*

*Coloss. 2.*

*2. Tim. 2. 17.*

*Iude verse 4.*

Armies of Foxes.

If you looke into the infancie of the Church apostolike, such Foxes shal you finde, such namely which would match Iesus Christ and *Moses* together; such Foxes, false Apostles, and false brethren were at Corinth, teaching that there was no resurrection at all, or else that it was alreadye past, as did *Himeneus* and *Philetus*; such were some at Colossia, which were of opinion that the traditions of men were necessarie to be observed, that the superstitious afflicting of the bodie, was a religious serving of God, that difference should be betwixt meate and drinke and dayes, according to the Iewish custome; such were in Asia and in Crete, which mingled the truth with vaine fables and genealogies, who thought how such as beleaved might liue licentiously, which imps of Sathan are by the epistle of Iude worthely confuted. After these succeeded whole armies of Foxes, heretikes of all sorts, some assaulting the diuinitie of the sonne of God, as *Cerinthus*, *Ebion*, & *Arrius*; some his humanity, as *Eunomius* which taught that Christ had a body without a soule, and *Apollinaris* which taught that hee

had

had a soule without sense. Others confessing both the one and the other, but diuiding Iesus into twaine, as *Nestorius* who taught that as Christ had two natures, so he had not one but two persons. Others making a monster of him, which should be neither God nor man, as did that dogge *Seruetus*, who said that Christ was but a figure of the sonne of God, and that his bodie was compounded of three vncreated elements, and so confounded both natures. Others degrading him from his office: others mingling the pure word with a million of errors: what shuld I say vtterly false, yea altogether monstrous.

But aboue all other, there is an olde gray Foxe, which vnder the colour of the Church of Rome, and because the grace of God did sometime shine foorth there, doth seeke continually to supplant the vineyard of the Lord, whose crueltie, and subiltie the silly lambes of Iesus Christ haue tasted of from time to time. This olde biting dog-foxe hauing hatched vp his cubs, and taught them their lesson, that is, to transforme Christian religion into policie, and policie

The old gray  
Foxe.



16 *A Toile for two-legged Foxes.*

The drift of  
priests and Ie-  
suits.

into trecherie ; then fall they from con-  
templation to practise , and are readie  
to trudge from one countrie to ano-  
ther, like vagrant rogues, to what place  
foeuer it shall please the olde Foxe to  
send them. And as amongst the Scythi-  
ans he was reputed the brauest gentle-  
man that spilt most bloud : so is he ca-  
nonized for the worthiest Catholicke,  
that can bring most soules to confusion.  
So that neuer were the fennes of *Lerna*  
so dangerous, neuer was that mon-  
ster *Hidra* so pernicious to the neere  
inhabitants, as are these Foxe-cubs to  
the safety of the church, that is to wit,  
popish schoolemasters, Iesuits in pro-  
fession, Ischariots in condition, semina-  
ries of falsehood , stragling extraua-  
gants, roguish pedlars of whorish mer-  
chandice ; whose drift is nothing else,  
but to reconcile simple people to the  
obedience of the Pope, to powre into  
their harts pestilent opinions against  
her Maiestie , and the lawes of this  
Realme, to sound the secrets of inward  
intentions , to set discontented harts  
on fire with the flames of rebellion, to  
feede foolish humors with vaine hope

*A Toile for two-legged Foxes.* 17

of alteration: in the meane while, teaching rebelles to practise popular behaviour and to carry countenances friendly to conformitie (howsoever their eyes dazell with looking for that which comes not yet; nay, better their eyes were out of their heads, and their heads from their shoulders, then euer it shuld come :) els to what ende serueth that posie sent from ould Rainard to his cursed cubs, *da mibi car tuum & sufficit.* to his Foxe-cubs. Giue me thy hart and it sufficeth. O cunning olde Foxe! thou knowest full well that the hart will carrie the hand when oportunitie serueth; and what thy Foxlike wilines did foresee, that experience hath taught this kingdome; namely that thy cubs as they repine at the princesse saftie: so are they and still will be, the first that will set foote in traiterous attempts.

God preserue the prince, her nobles, and the true subiects from wofull experience: nay, God giue them wisdom and courage to tie thy cubbes shorter; else I can tell, it is an infallible *maxima*, that yong cubs in time will proue old Foxes, and old Foxes if time

Note well a  
Maxima.



18      *A Toile for two-legged Foxes.*  
serue, will proue cruell Tygres.

But is it true, can the Foxe strip him-  
selfe out of the lambs skin, and play the  
Lion in his kinde? cā subiects hands ac-  
quaint themselves with tempering Ita-  
lian physicke, and English breasts giue  
harbor vnto Spanish hearts? Yea it is  
too true; and if time should turne, we  
should finde the Wolues would put off  
their sheepes coates, and play y<sup>e</sup> Wolue  
in their right kind, and show their rauen-  
nous nature by their cruell deedes; as  
heretofore they did when reuerent age  
was not respected, when flourishing  
youth was cropt in the prime, whē wo-  
mens weaknes was not spared: (but  
more then barbarous crueltie!) when  
the tender babe springing out of the  
mothers wombe was cast into the fire.  
What shuld I range into so large a field  
there yet liueth many one, whose fa-  
ther, mother, brother, sister, kinsman or  
frend, was through antichristian cruel-  
tie abridged of the natural date of their  
dayes. Such was the calamitie of former  
times, and such are the times that these  
Foxes gape after, to quench their thirst  
with the bloud of the lambs.

Queene Ma-  
ries daies.

*A Toile for two-legged Foxes.* 19

O fie vpon you vnnaturall monsters!  
that seeke the subuersion of your owne  
naturall prince, and countrie, which  
seeke your owne desolation, ruine and  
miserie. What meane you, vncircumci-  
sed Philistines, to labour to pull the  
house vpon your heads? what hath be-  
witched you, that you should trust a  
trothlesse Spaniard? I can iustly com-  
pare you to that mad musition that  
fell to tuning of his instrument when  
his house was on fire: or to the foole,  
that laugheth and maketh show of  
mirth, when he goeth to the stocks. I  
know that some of you weare the mark  
of the beast, as a crosse, an *agnus dei*, or  
some character of the babilonish whore,  
whereby you hope you shall be mar-  
ked from Huguenotes, if that day should  
come that you looke for: so bould you  
are to trust a Spaniards courtesie. I can  
fitly apply the fable of the Lion vnto  
you, who being hurt by the Bull, com-  
maunded all horned beasts to auoide  
the Forrest vpon paine of his displea-  
sure: amongst the rest the hare vnder-  
standing of this, made haste to be gone;  
whom the Foxe meeting by the way,

The old Foxe  
his cogni-  
saunce.



20 *A Toile for two-legged Foxes.*

asked whither she footed so fast: in  
sooth (quoth the hare) I neither truly  
can tell, nor greatly regarde, so I were  
gone. What is the matter (quoth the  
Foxe?) tush what a questiō is that (saith  
the hare: ) as if thou were ignorant of  
the late proclamation of the Lion, that  
no horned beast should remaine with  
in the wood. What is that to thee (saith  
the Foxe?) for thou art no horned beast.  
Mary y<sup>e</sup> is true, but what if the Lion saith  
that mine eares be hornes, who thē? E-  
uen so though you professe your selues  
to be catholikes, though you haue the  
stampe of the beast, haue your crosses,  
your medalls, and such like badges; yet  
I will warrant you, if your purses be  
well lined, you shall either burne for  
heretikes, or pay well for the faggots,  
whether you can say *shiboleth* or *fibolet*,  
it makes no matter, they will beare you  
downe that you are Ephraimites; and  
if the Spanyards say that your eares be  
hornes, no remedy you must to the pot,  
as if you were protestants. Such are the  
Spanyards, such are their fruites, such  
is their treacherie, such is their tyranny,  
aske them of the low countries, aske

the Ne  
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men and  
in so mu  
themsel  
broch hi  
Indian,  
strike of  
Indian s  
peesces  
mastiuces

*A Toile for two-legged Foxes.* 21

the Neapolitanes, aske the Indians, Spanyards  
and they can tell you of the execrable courtesies are  
tirannies of the Spanyards, which as vnnaturall  
they surmount al credit, so I am not fur-  
cruelties.  
nished with effectuall tearmes to dis-  
play them. What these helhounds haue  
done in the low countries, it is better  
knowne then I am able to report: yea  
it is extant how they haue curtalled  
An others cost  
giues a watch-  
word to a wise  
man.  
the prerogatiues, ingrated vpon the li-  
berties: what grieuous exactions they  
haue raised, what customes they haue  
imposed vpon all manuary trades, and  
mechanicall faculties, whereby gaine  
might grow to the inhabitants of Na-  
ples: in a little more then fortie yeares,  
what realmes they haue dispeopled in  
India, which now remaine as desolate  
wilderneffes; what millions of men, wo-  
men and children they haue murdered;  
in so much as they haue waged amongst  
themselues who should most brauely  
broch his sword in the blowels of an  
Indian, or with one blow most lustely  
strike off his head, giuing eight hūdred  
Savage Imma-  
natie.  
Indian soules for one Moore, tearing in  
peeeces men and women with mankind  
mastiuces, broyling the Lord and nobi-  
litie



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litic on gridirons with a soft fire vnderneath them, that howling & despairing in lingering torments, they might end their liues. Are not these warning peales sufficient to make you feare? doe you looke for greater curtesie at Spaniards hands? Will you follow the Hyaenas voice? or dare you swallow a Spanish baite? are you so foolish to look for grapes on thornes? or so mad to hope for mercie at the hands of mercilesse tyrants? Learne learne to answer thē, as the Foxe did the sicke old Lion when he intreated him to enter into his den. *Nam me vestigia terrent, omnia*

*aduersum spectantia, nulla retrorsum.*

*The tracks and footstepps that I spy,  
makes me to doubt some traine,  
Sith all trace forward to thy den,  
but none tread backe againe.*

But you are like affected to the Israelites, you would change both *Moses* and *Aaron*, magistrate & minister, you are bewitched that you would change your *Samuel* for *Saul*; nay more thē that, you Christ for *Barrabas*; which change you doe seeke for, although you pay your heads to boote, if you should haue your desires.

*A Toile for two-legged Foxes.* 23

desires. But I trust the Lord hath blessed  
England with wise and prouident coun-  
sell, who may learne by your former  
practises to beware of afterclaps.

For papists proue traitours a-  
pace. And so it is hie  
time they were  
prouided  
for.

CHAP-







## CHAPTER. 3.

*The true semblance betwixt a two-legged, and a foure-legged Foxe.*



The Foxe  
hath a foule  
smell.

He couert enemies of the Church, because they accord in condition, and are like them in properties, and therefore called Foxes. Now amongst many, one propertie is that the Foxe hath a foule smell. Wherein the two-legged and foure-legged Foxes agree as cubs of one kind: Men liues & religions are commonly alike; neither can their conuersation haue a sweet smell, whose religion hath a loathsome taste: Wherefore behold a popish mass made first of popish doctrines; then of their liues; by the smell wherof you may iudge of the soundnes of a Catholicke profession. Behold I say an hotch-potch and miserable mingle-mangle, if you respect their religion, of all Sathans forgeries and diuellish heresies, as the

may

**H** may serue the old Foxe his turne, patched together like a beggars cloake made of a thousand shreds : Therefore with Carpocratian hereticks he is bold to set vp the Image of Christ and other Saints, with the Anthropomorphites, to paint God the Father like an old man with a gray beard ; with the Pelagian heretickes, to maintaine freewill, powre to iustifie our selues, and to fulfill the commaundements ; with the Messalians, to mumble his mattens, *pater nosters*, & seuen psalmes by number vpon a paire of beads ; with the Tatians, Cataphrygians, Montanists and Ebonists, to seeke sanctification in eating and not eating, in marrying and not marrying . To be short, in manie things, he is Heathenish, Turkish and Iewish : so that whosoever is not starke blind may behold, whereupon the Romane Catholiks build their faith : not vpon the doctrines of the Prophets and Apostles, but partly vpon the scriptures sophisticated and quintessensed in a lymbecke, to serue for a correctiue in the poysoned drench of the whore ; partly vpon such sayings of the ancient fathers as serue for their turne ;

A posie of  
popish doctrines gathered out of the desert of heresies.

Whereupon  
the Romish  
faith is founded.



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turne; partly vpon the scum of general counsels; partly vpon the Caballarie of the Iewish Rabbins; partly vpon the Turkish Alcoran, and lastly on the profound diuinitie of *Ouid* and *Aristotle*. In this manner skipping like muckey from one place to another, they pick what may best serue for their purpose, euen as if a man would picke rotten of an apple, with this prouiso, that a Roman Catholike hang as fast on the foundation, as a thiefe on y gallowes, to w on his holy mother the Church of Rome which can stumble no more then a man when both his eies are out. And this their inuincible *Stratagema* and *Protophila*, their strong furniture and fighting weapons of warre, which they vsawning for the defence of their religion: when by it may euidently appeare, that the bottomlesse pit is open, and the diu is broke loose, and that the Pope is the porter of hell gates. Beware then of their poysoned cup of the whore, and the wiles of such Foxes, Wolues in sheep and their clothing, false horned lambes, maskt hypocrites, deceitfull workemen, craftie companions, cosening knaues

*Can. 2.*

*Matt. 7.*

*Reuel. 20.*

*Phil. 3.*

*2. Cor. 11. 13.*

*Rom. 16.*

as by dissembled zeale & palpable flatterie creepe into mens houses, winde themselves into mens consciences, lead away the simple captiue: beware of these scorpions with stings in their tails, who when they looke most demurely, pretend greatest mischief; wound the forest, when they speake the fairest; with smooth speeches captiuate mens consciences, when they pretend greatest libertie. Let not your hearts be deceived, there is no such vice as that which is hidden vnder the colour of a vertue; no such arrant strumpet as she that seekes to shrowd her selfe vnder the shew of a graue matrone; no such *Judas* kisse as with an Apostles face, nor any fawning diuel as like an Angell of light; when no such enemies against the Church, as those which vnder the name of it, seeke the supplanting of the same.

To leaue their religion, & to speake of their liues: can there be a sweet behavior and where there is no sound faith? certes no, and therefore experience wil teach thee, that corporall and spirituall whoredome goe hand in hand: for who more hot in the seruice of *Baal*, then wicked *Iesabel*?

Corporall and  
spirituall  
whoredome  
companions  
collaterall.

yet



yet was she but a painted harlot. It is needleſſe to tell you ſome ſweet parts plaid in the popedome, and to glance at the filthineſſe of thoſe chiefe chaſt fathers and maiden prieſtes, the ſmell whereof hath aſcended to heauen, and annoied the Lord of hoſts; yet to the end you may know the birds by their kinde, the colts by their dammes, and the young cubs, by the ſmell of the old Foxes: I will giue you a little taſte of the vnſauorie manners of holy Foxes, (holie fathers ſay they) whereof ſome haue been famous and renowned heretikes, ſome notorious blaſphemers of God, ſome ſhameleſſe ſcorners, ſome whore-hunters, adulterers, and ſodomiticall beaſtes, ſome wretched and rauinous helhounds, ſome coniuers and Necromancers, as histories doe declare. *Anaſtaſius* the ſecond conſented to the Neſtorian heretikes, which denied the humanitie of Ieſus Chriſt, and at laſt being ſtricken by the hand of God, did void his intrals, as did the heretik *Arrius* before him. *Boniface* the eighth was in a generall counsell holden in Paris, accuſed and found guiltie of

*Anaſtaſius. 2.*

The old Foxes  
haue foule  
ſmells.

*Boniface. 8.*

three

It is three capital crimes, namely of heresie, murder, and symonie, and for these causes was dispossessed of the pope-dome: and afterwards cast into prison, desperately gnawing and deuouring his hands like to a dog ended his daies, for whom the diuels did wonderfully mourne and shed many a salt teare. For on the same day was heard in the prison where he died, called *castrade S. Angelo*, such horrible thunderclaps, and terrible stirres, as if all the Popes, Abbots, Prelats, Canons, Priests, Munkes, and Friers in hell had been singing his *requiem*. Pope *Iohn* the foureteenth, who with an Italian trick pickt ouer the pearch Pope *Alexander* the fifth, and afterwards verie featly created himselfe Pope, was conuicted in the councell of *Constance* an apparant heretike, an vn godly knaue, an oppressor of the poore, a persecutor of the righteous, a stay to the wicked, a pillar to the barterers of benefices, a glasse to dishonestie, a vessell full of all vice, yea a verie diuell incarnate: and therefore put beside the cushion, and deposed from his aposticall seat. What should I leaue *Iohn* the dog

*Iohn. 14.*

D

Foxe



Pope Ioane  
the bitch-foxe.

Foxe, and spake of *Ioan* the bitch-Foxe from whom Monks, Friers, pole-shorn Priestes, and the Romish spiritualty are sprung. This *Ioane* was well content to be gotten with child by one of her Cardinals, and was deliuered in the midst of the streete, as she was devoutly treading in procession, by the same token, that at this day there doth remaine an Image of stone hewen out of the earth, as their histories do report, and that the Popes in their procession neuer doe passe that way, least that the like might happen vnto them. Neuer thelesse for the auoiding of such a foul chaunce the holy Church did ordaine two chaires to be hewen out of Porphyry stone, where they vsed to feele from vnder, *utrum habet testiculos*. But that custome is now left, for it may well be that they make the matter manifest by the brood of their bastards. *Iohn* the thirteenth, was in propertie much like to Pope *Ioan*, who as he was descended of whores and knaues: so was he no changeling, but did shew full what stocke he came of, for he was vowed to incontinencie, that he main-

*Iohn. 13.*

tained

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tained an open stewes: the Emperour  
*Otto* causing a councell to be gathered,  
wherin he was complained vpon, & ac-  
cused of many foule things, as that he  
had committed whordome with two si-  
sters, that he had made Bishops of chil-  
dren, that he had deflowred many vir-  
gins, that of Saint *Iohns* pallace at Late-  
ran, he had made an open stewes, that he  
had offered vp wine to the diuels, and  
in playing at dice, had called for aide  
of his graund Captaine the prince of  
darkenes. But what can we expect at  
their hands, who are so neare linked and  
alied with that foule fiend? For is it not  
recorded in their histories, that many  
of them were Necromancers, familiarly  
acquainted with the diuels? Search Car-  
dinal *Benno* in his bookes of the life and  
doings of *Hildebrand*, and he wil tel you  
that many haue obtained the pope-  
dome through diuellish arts: as *Sylue-*  
ster the second, *Iohn* the eighteenth, *Iohn*  
the nineteenth, *Iohn* the twentieth, *Benet*  
the eight, *Benet* the ninth, *Gregorie* the  
euenth, earst called *Hildebrand*; who  
tempered his triacle so well, that as  
good as fve or fixe Popes by the Italian



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dram were brought to their bane, to y<sup>e</sup> end  
he might haue a beatē path to their pla  
ces. Now to speake of the same knacks  
the popish cleargie descended from the  
stocke of such grandsires before men  
tioned, it would be too tedious; nay  
we may not imagine that those maide  
priestes which daily handle a bread  
god, can play legerdemaine, when the  
seeme to giue absolution.

But here the old Foxe will reply, that  
all the flowres in *Priapus*, that *Dryades*  
and *Naiades*, and *Satyrs*, that is, all the  
flowres in hils, and dales, and many  
greene forrest, haue not so sweet a smell  
as a Catholikes conuersation. For the  
old Foxe, poore beast, abides the  
brunt of the weather; his poore cur  
haue such streight rules of liues as none  
haue more, some of them not eating  
ny flesh a great part of the yeare, some  
of them eating no flesh at all, being  
leane as if they had lien seuen yeares  
diseased in their dens of Idolatrie;  
others going woolward; others doing  
perpetuall pennance, and whipping  
themselues a vie, who shall whip more  
others vtterly forswearing the maria

Popish morti-  
fication liuely  
depainted.

A  
bed, a  
I warran  
tification  
gell. And  
were as y  
leue: y  
priestes, v  
whom n  
Elias moc  
yet near  
tines of c  
But ye  
Sepulcher  
perfeits, y  
ent liues  
thousand  
cestes, f  
his goodl  
pouerty, b  
pallaces,  
elues at  
watch in th  
the day. C  
Foxe to rid  
it vp his fe  
tel ouer f  
come tur  
that paine.

*A Taile for two-legged Foxes.* 33

bed, and vowing virginie. Thus I warrant you the Foxe doth loue mortification as dearly as a dog doth a cudgell. And what if your Austeritie of life were as you would make the world beleue: yet come you not neare *Baals* priestes, who cut & launced themselves, whom notwithstanding the prophet *Elias* mocketh with full mouth; no nor yet neare the superstitious Mahometanes of diuerse sortes.

Austeritie of  
life no true  
marke of the  
Church.

But ye worlds deceiuers, ye painted Sepulchers, ye meale-mouthed counterfeits, your priests indeed vow continent liues: but O heauen! O earth! O thousand millions of rapes, adulteries, incestes, fornications committed vnder this goodly vow of virginie! You vow pouerty, but it is to nestle your selues in pallaces, and there to pamper your selues at other mens charges. You watch in the night: but it is to sleepe in the day. O what paines takes the olde Foxe to ride on mens shoulders, and to lift vp his feet to haue his pantofle kissed, to tel ouer so many thousands of crowns come tumbling in on euerie side! O what paines he takes to haue the spoile



and bootie of so many millions of soules  
 so miserably bewitched? O what a  
 marke of mortification is it in the reue-  
 rendissimies, to haue their tailes caried  
 vp by their trainebearers, and to ride  
 vp and down in their coaches with their  
 concubines? Alas for pittie, those reli-  
 gious men which merit both for them-  
 selues, and for others, how ill be they  
 lodged in their princely chambers?  
 poore men alas, how are they famished,  
 when the world is together by the eares  
 who shall bestow most vpon them, and  
 their hands so troubled with the gout,  
 that all is fish that comes to net? O the  
 small warmth they haue in their Iaco-  
 bine chambers! how ill be they clothed  
 in their cold caslockes! O what hunger  
 abide our English popelings, and poore  
 catholickes, in abstaining from a peece  
 of restie bacon, to feede of dainties that  
 are fetcht out of farre countries? how  
 pale faced are they, in drinking the  
 strongest wines they can come by? at  
 what great price do these Romanistes  
 rate paradise at, when thus they doe  
 worke to be seruiceable?

Here whilest we giue them the chal-  
 lenge

lenge  
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 And w  
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 cepts is  
 Sathans  
 this I be  
 Foxe is f

*A Toile for two-legged Foxes.* 35

challenge for seeking the kingdome of hea-  
uen in their drunken dotages, and stin-  
king cesterne of their owne traditions:  
they in the meane while most wickedly  
slander vs, that we disioyne amende-  
ment of life from remission of sinnes.  
And why so? because we settle the con-  
sciences of men on him, who hath paied  
so deare a price for them. But as touch-  
ing our doctrine compared with theirs,  
we will make him Iudge, who shall  
Iudge vs all by his word. And as for our  
liues we acknowledge that we haue too  
great cause to humble our selues before  
the highest maiestie. But as for them,  
their Sodom & Gomor, their plaunches  
and swinesties of all impietie, their har-  
bours and lurking holes of idlenes, and  
all manner of dissolution, yeeldeth such  
a lothsome smell, as doth infect both  
heauen and earth.

The second propertie of the Foxe is  
wilinesse, and this is one of his vnsepa-  
rable accidents. To find out all his de-  
ceipts is almost as difficult as to sound  
Sathans depthes: and therefore, if in  
this I be too short, it is no meruel, for the  
Foxe is full of subtletie. Amongst many

The second  
propertie of  
the Foxe is  
wilines.



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The Foxe woo-  
rieth aloofe  
from his den.

The Foxe  
raungeth in  
the night.

The Foxe fa-  
steneth on the  
yong lambs.

his properties of cunning compassing, this is reckoned one, y he dare not woo-  
rie neare his den, least timely watch  
should take him tardie: In like sort these  
subtill seducers wander farre and wide,  
& cōpasse sea & land, whereby to make  
a Catholike after their own profession.

Secondly, *Rainard* raungeth in the  
night, & keepes his den in the day: In  
like maner the two-legged Foxes dare  
not abide the day light, but seeke lur-  
king holes, & wander in by-waies, mar-  
ching on like maskers with shamelesse  
frontes in stead of visors, disguising the  
selues, lest wonted attire should broach  
their wiles, & marre their mumming.

Thirdly, the craft of the Foxe appea-  
reth in this, that he loueth to fasten and  
feede vpon the yoong ones, the poore  
lambes of little force to escape his cru-  
eltie: of like condition are the spiri-  
tuall Foxes, they fasten vpon such  
as are poore in knowledge, and weake  
in faith, that they may more easily per-  
uert and draw them to errour. For sur-  
uey *bona fide* the dealings of priestes,  
Iesuites, Seminaries, or other sedu-  
cers; see and consider whether they

treade

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...treading not in the steps of the old serpent: seeke they not to seduce poore simple women, that they may intise their husbands, as *Eua* did *Adam*? Madame must be recusant, and Mounfire a monthly church-hant. The meane gentlewoman or yeomans wife forswears the Church, and faceth out the force of our lawes; the good man of the house peepes into the Church for feare of a fine, setting more by his daines *pater noster* in her closet, then any Christian exercise in the congregation: as if our lawes were made to rule men, and not women, husbands, and not wiues. This shuffling would be suspected; for thus engender Foxe-cubs, who threaten future danger.

The dangerous practises of Foxe-priestes and Iesuites.

Practise of papistes.

If simple men be recusants, and renounce our fellowship, many not greatly regard it; because either they want authoritie, or their purses be not well lined: but be not deceiued, for such little sparkes may serue the Popes turne, by being kindled to a flame, and that his wilines is a ware of. The Iuie creeping along the ground, beginning at the first to compasse the lowest part of the

Marke this.

the



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the oke, at the last, by getting ground  
ouerpeereth y<sup>e</sup> highest branch, pierceth  
still the pith, sucketh the sap, to the  
ruine of the whole trunke: so these sub-  
till Foxes by insinuation, and sugred  
speeches seeke first to enter into the cō-  
sciences of persons inferiour; hoping  
by daily addition, of newe addicted  
fooles to the fleshpots of Egypt, to for-  
tifie their faction: but indeed the marke  
that they leuell at, is to rase vp the  
foundation of our peace, and to ouer-  
peare the head of her royall person.

The Foxe is a  
counseller for  
his owne ad-  
uantage.

Fourthly, the subtiltie of the Foxe is  
herein discerned, because perswading  
men vnto vertue, and reuoking them  
from vice, he doth it for his owne  
aduantage, and then especially seeketh  
the spoile of the Church. So that fitlie  
they may be resembled vnto theeues,  
trauelling by the hie way, and lighting  
into true meaning cōpanie, can talke of  
simple dealing, of sober liuing, of the re-  
ward of the vertuous, of the punishmēt  
of the vitious, to the intēty vn suspected  
they may take their booty at vnawares;  
or to the craftie gamester, who suffereth  
the simple man to winne for a while,  
that

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that afterward being greedy of play, he may lurch him as he listeth: Euen so these deceitful workmen speake some good things, but they intermeddle euill things; they speake the truth but to scatter lies, & to root thē in mens harts, as *Sinen* in Virgil mingled falshood with truth, that he might more easily entrap y<sup>e</sup> Troians; they speake peace with their mouths, but haue conceiued mischief in their harts; they can say *salue frater* with *Ioab*, & *aue Rabbi* with *Indas*, when their purpose is to stab with the one, and to betraie with the other. To conclude, they are deceitfull merchants, which vtter euill wares, and set them out with lying words to make them faileable. Wherefore as *Paul* commaunded the diuel to silence, although he spoke truth, least that his vttering of truth might aduantage his lying, and gaine credit to his kingdome; and as Iesus Christ sharply rebuked the diuel, saying vnto him, we know who thou art, teaching vs not to giue eare vnto the diuell although he tell the troth: so let the rulers which regard the honour of the highest, labour earnestly to hinder the course



course of these seducing spirits which are scattered in our land, and to put the diuel to silence in them, that his people be not beguiled and drawne away to straunge worship.

The Foxe  
craftily dis-  
swades from  
religion and  
loialtie.

Another of their wiles is in their manner of perswasion, first, against religion; & secondly, against loialty. Against religiō by whispering into y<sup>e</sup> eares of the seduced, Church agreement, counsels cōsent, fathers harmony, teachers credit, vniuersality, antiquitie, vnity, apostolical traditiōs, all which an alblasted Mother hath triēt trimly in colours, hauing put as it were an new coat vpon an old deformed bodie; as if, where the asse had put vpon him the Lions skin, the world could not discerne him by the length of his eares: but the name of God be magnified, he is discouered, and his new vernished leaden dagger stabd in the intrals of his holy mother. My purpose in this pamphlet is rather to discover the wickednes of English Italionates, then to dispute against the wilfull obstinacie of any Catholike champion: yet because this is the dust that Master *Allablast*, with others more,

cast

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sic, by

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cast in the eies of our cuntrymen to put them quite out; or at leastwise, to bleare them: I will briefly scatter it, and so proceed in my former course.

*Church agreement, an old Motiue to the popish faith, remoued and confuted.*

**B**Y the Church they would haue you to vnderstand the Church of Rome, for her eminencie; and then when they tell you that the Church agrees, the Church degrees, the Church cannot erre: all this in their language is to be spoken of the Romish Church. Now, if this proud Moter, or any other of his fraternitie, can bring you any prophecie or promise by which this her priuiledge may appeare, that Rome is the mother Citie of the vniuersall Church, as she was of the ancient Romane Em-pyre; as also, y this is her prerogatiue, that she cānot erre: thē haue they done some thing; but they may assoone find Paradise in hell, as anie such text in the scripture. Contrariwise she is poynted at, as by y finger to be the seat of apostasie, by Saint Paul. 2. Thess. 2. 3. vers. and by Saint

The Catho-  
lickes in their  
brags vnder-  
stand by the  
Church the  
Romish  
Church.

Vrge this a-  
gainst a Ro-  
mane Catho-  
like.

2. Thess. 2. 3.  
Apoca. 17.



Rome the sea  
of Apostasie.

Esay 2.

Acts.

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Saint *Iohn* in the Apocalypse ; yea by many auncient fathers, Greeke, and Latine ; albeit they in their times saw not that was before their eyes. Againe, if it were lawfull for men, why should Rome rather be chosen then Ierusalem, the first and the auncientest of the Churches, called of the prophets the citie of God, from whence the word of God should goe fourth into all the world, founded by Saint *Peter* and the rest of the Apostles; or rather than Antioch, where were named the first christians, and where it is apparant that *Peter* and *Paul* liued ?

Sirs, what can you say for your selues? faith sometimes florished at Rome. And what then? so did it at Ierusalem, at Antioch, at Ephesus, &c. But was not Ierusalem turned into Ieruskaker? Was not Bethel, that is, the house of the Lord, turned into Bethauen, the house of iniquitie? Is not the candlestick re-moued from those famous Churches of Asia, Ephesus, Pergamus, Thiatira, Philadelphia, &c. These places are altered for wickednesse, and Rome for bad life and bad religion. And thou  
Rome,

*A Toile for two-legged Foxes.* 43

Rome, though sometimes faithfull, art now the Queene of pride, the nurse of Idolatries, the mother of whoredomes, the shop of heresies, where the entrance into Gods house, that is, the scriptures, wherein he hath placed his eternal truth, is forbidden vnto his people, where the Church is not onely made a place of merchandise of mens soules, but is changed into a shop of more abominable Idolatrie than euer was amongst the pagans themselves: where the true Iesus Christ is changed into a dead and sencelesse thing, hauing neither head nor feete, which cannot keep it selfe from the talents of theeues, nor yet from the teeth of mice and rattes, which perisheth of it selfe, if it be not the sooner deuoured.

Romes abominations.

But here some fauorite of poperie will tell you, that the Pope sits in *Peters* chaire: answer him, that so did the Pharisees in *Moyse*s seate, yet neuer the better, no iot the holier for all that: So that I may iustly say to him, as did Themistocles to a certaine of Seriphia, who objected to Themistocles, that his glory receiued greater brightnes from the

What if the Pope sit in *Peters* chaire,

*Matt. 23.*



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the renowne of his country, then from the merit of his vertues: not so said *Themistocles*; for if I were a Seriphian I would not liue without renowne, and if thou werest an Athenian, thou couldst not liue without shame. In like sort say, if Saint *Peter* were at Rome, he liued not like the Pope, and if the Pope sit in *Peters* chaire, he liues not like Saint *Peter*; but euen as *Neanthus*, hauing gotten *Orphens* his harp, iangled and iarred so long, that whereas hee looked for the trees to skip, he brought the dogges about his cares: euen so the Pope hath so long boasted of *Peters* succession, that the simple discerne his doublings, and nouices in religion, begin to espie his Iugling.

Whether  
there be any  
certaine place  
on which to  
bulde our be-  
liefe.

But some man will say, is there then no certaine visible place, on which a Christian man may depend so farre as to say we must beleue, and doe that which is taught and commaunded in such a place? Christ resolueth this demaund, but answereth not that it is Rome, or any other place: but saith he *where the dead bodie is, thither the Eagles gather themselves together*: and what

this

from this dead bodie, but Iesus Christ and  
said him crucified, besides which, I wil know  
ian I nothing saith the Apostle? vnderstan-  
and ding by the name of, Christ his person,  
ould- and by the word of crucified, all his suf-  
like ferings for vs, vntill that last crie of his  
e, he which shaked both heauen and earth. *Math. 27.*

Pope This concerneth doctrine. Now for  
like outward seruice; heare him answering  
, ha- to the woman of Samaria, whose de-  
gled maund was, whether they should wor- *Iohn. 4.*  
hee ship in the Temple of the Samaritanes,  
ught or of the Iewes; that for a time it was  
en fo the Temple of Ierusalem, and none o-  
Peter ther which God had chosen to be wor-  
e his shipped in. But saith he, the time is  
, be- come that men shall worship neither in  
then this mountaine, nor in Ierusalem; but  
ich a the true worshippers shall worship in  
re as spirit and in truth: that is to say, they  
than shall serue God with a pure spirituall  
ed in worship, without distinction of place.  
s de By this, I trust the ignorant shall be a-  
it is ble to descry what the Catholikes  
h he meane by their Church agreement; as  
Eagle also how to keepe themselves vnsharped  
nat by such Moters as goe about to entan-  
this gle them. As for our selues, we  
E giue



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giue the Church of God all her true honour; confessing that whosoever hath not this true ancient Catholike and Apostolike Church to his mother, the same hath not God to his Father.

*Councils consent, a false challenge of a Roman Catholike, with a caveat how councils are to be gathered and receiued.*

**T**He Catholiks make many a goodly Brauado, and whosoever is willing to be deceiued, may beleue them vpon their bare words. The ancient fathers in an holy wisdom, haue called Councils as befitted their times, for the abandoning of heresies, and establishing of truth: such were these old Councils, the first Nicene, the Council of Constantinople, the first Ephesine and such like, which we refuse not but theirs are latter, and are no better many of them, then if the whoremasters & whores were gathered together to take order for the stewes. But let vs consider, whether all Councils serue for a Catholikes comfort. Many hundred yeares agoe the Council

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*A Toile for two-legged Foxes.* 47

cell of Constantinople decreed, that Images placed in the Church should be ouerthrowne and dashed in peeces.

The Councel held at Eliberis in Spaine in the time of *Constantine* decreed, Councels cō-  
demning po-  
pish opinions,

that women should not frequent vigils, that Images should be banished out of the Church, and that nothing should be painted on the wall to be worshipped.

The Councell of *Gangrens*, accursed them that condēned y priests mariage.

The third Councell of Carthage decreed, that the chiefe bishop should not be called the prince of priestes, or highest priest, but onely the bishop of the chiefe sea.

The Councell of *Hippo* decreed, that the bishop of the head sea, should not be called the chiefe priest; that no scripture should be read in the Church, but Canonically.

In a Councell holden at the Citie of Pize, both *Gregory* & *Benet* were deposed, & *Alexander* the fift the lected Pope; they notwithstanding holding still the title of papalitie, and so a lease of Popes vntill the comming of *Constance*.



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At the Councell of *Basil*, Pope *Eugenius* concluded an hereticke, deposed, and a Duke created Pope in his place.

Thus they crake much of the authoritie of a councell, and bleare mens eyes with so glorious a name, when as indeed their drunken superstitions by them are vtterly condemned. It is truly said of many Councils, that *In nomine Dei incipit omne malum*. Therefore are they to be receiued with this caueat, that they be gathered in the name of Christ, decree according to his rule, & aime at his glory: So shall they be no otherwise receiued, then they bring the iudgement of Christ; and the Pope shall be put to silence, who for all shew of *pro* and *con*, will determine for his purpose wheresoeuer he is president.

*Gerson* and *Panormitanus*, not new protestants, but ancient fathers, being at the Councell of *Basil*, where it was argued, what authority a Councell hath decreed, that we must rather beleeue one simple man alledging the scripture than an whole Councell to the contrary: the thing it selfe is ratified in y<sup>e</sup> great *Nicene Councell*, where many would

How councils  
are.

hau

have forbidden priestes mariage, and  
onely *Paphnutius* being vnmarried, & al-  
ledging the scriptures which allow mari-  
age in al men, did euince the contrarie.

*The harmonie of fathers, a false motiue to  
poperie.*

IT cannot be denied, but many fa-  
thers stand hard for their Catholike  
religion, as father *Piggius*, father *Hofius*,  
father *Lombard*, father *Thomas*, father  
*Scotus*, father *Caietā*, one of the best Car-  
dinals; father *Bellarmino*, father *Staple-*  
*ton*, and many more hireling villaines,  
which are at the Popes pay, which al-  
though in many things they agree no  
better then *Herod* and *Pilate*, yet can  
they consent to degrade Iesus Christ  
from his office, as well as the other did  
to bereaue him of his life: So that you  
see what a consent of fathers here is,  
for the defence of a Pope-holy faith.

But there are other auncients, as fa-  
ther *Moses*, father *David*, *Esay*, *Ieremie*,  
&c. In a word, our fathers are the Pa-  
riarches, Prophets, and Apostles; and  
when they shall proue that we dissent

Fathers plea-  
ding for the  
Romish reli-  
gion.



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from these auncient fathers, that is, our worship, our faith, is not builded vpon the foundation of the Prophets and Apostles, as on the other side that theirs is; then haue they spoke to the purpose.

Now if they meane by fathers consent to bring in *Augustine, Chrysostome, Cyprian, Basil, Athanasius* and the rest, with one accord to make their plea for poperie, then shamelesse beastes, they are conuincd alreadie by the friendes of the bridegroome, and confounded of their owne consciences, if they haue any at all.

How farre the ancient fathers are to be har-  
kened vnto by  
the iudgemēt  
of Augustine.

Lastly, for this point, how farre the auncientest and holiest men next after the Apostles are to be listened vnto; heare *Augustine* himself, where he saith. That the testimonies of *Cyprian* and *Agrippinus*, are not to be alledged; as if it were not lawfull otherwise to thinke; if they perhaps shall speake otherwise then the truth doth require. And in another place he saith: That we ought not to beleue the Catholike Doctours, if they shall auouch any thing contrarie to the Canonickall scriptures: and confesseth that in his owne bookes many things

things may be found, which without rashnes may iustly be censured.

*Teachers credit, a popish snare to entangle the ignorant, and a baile to drawe them from searching of the scriptures.*

**O** Foxes full of all subiltie ! for hence it is that you haue forbidden the scriptures to be read in the vulgar tongue, and such as all Christians vnderstand; and moreouer haue taught it to be sufficient to beleeuue what your Church beleeueth, without inquisition what it is, and to credit your teachers without search of the scriptures: but provided a man haue a good meaning, reuerse himselfe to the articles of your faith, kneele downe before a crucifix, be apt to say an *Aue Maria*, or a *Pater noster*; O then behold a merit by and by atchieued, and Gods wrath appeased ! Is this to serue God in spirit, and in truth ? Is this which you teach the faith by which we stand, & which must beat backe the fierie darts of the enemies ? namely, to build vpon the assistance of *Bellarmino, Stapleton, Allablastier.*

The common  
faith of the  
Catholike.

*Iohn. 4. 24.  
1. Cor. 16. 13.  
Ephes 15.  
1. Pet. 3. 9.*



The next way  
to make all  
the world  
papistes.

*Paulus.3.*

*John.22.*

*John.23.*

Atheists.

Indeed if you could bring the matter to this passe, that in stead of, *Sic dicit Dominus exercituum: sic dicit Dominus Deus vester Papa*, that is, in stead of thus saith the Lord of hostes, thus saith your Lord God the Pope, and in stead of, *os Domini locutum est*, the mouth of the Lord hath spoken it: *Os Bellarminianum vel Stapletonianū dixit*, the mouth of *Bellarmino* or *Stapleton* hath said it: then is it likely that all christendō shal be papistes shortly; nay Atheists perhaps, for I am sure of all your teachers, the Pope must haue the credit. And then what if his holines be as deuoutly minded as *Paul* the third; who lying on his death bed, said he should shortly vnderstand whether there were a God in heauē or no, whereof he had alwaies doubted: or as *John 22.* who taught that mens soules did sleepe with their bodies: or *John* the twentieth three, who taught ymen died after the manner of beastes; for which heresie and many more flagitious deeds, he was depriued of his papall iurisdiction, in *Concilio Constantiensi*. What if the Pope were thus minded, and so would proclaim it: I say vndoubtedly all the world,

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world, as *noster magistellus Allablafter* would beare vs in hand, are bound to belecue him. But wee are taught to search the scriptures, and to try the spi- *1. Iohn 5.*  
rits, both by commaundement and ex-  
ample; by the light whereof all this  
your darknes hath been and shall be *Iohn 4.*  
discouered.

*Vniuersalitie, a false marke of the true Church.*

**T**Here are no greater deceiuers in the world then they, who to discerne the true Church (members whereof wee ought to be, if we will be saued) from the false (from the which we ought to separate our selues, if we will not be damned) stand wholly vpon a multitude. For if in worldly affaires more fooles are to be found then wise: how is it then, when the point concerneth supernaturall goodnes and wisdom? If the aduersarie will not credit Christ himselte, speaking in plaine tearmes of the broad way which leadeth to destruction, through which many passe; and the narrow gate that leadeth



The greater  
number the  
worse.

leadeth vnto life which fewe doe finde;  
yet perpetuall experience might better  
teach them, then to stand vpon vniuer-  
salitie, as a marke of the true Church:  
when the deluge came vpon the world,  
whether was paucitie or multitude a  
marke of the Church? what was *Abra-  
hams* house in comparison of the *Cana-  
nites*? what was *Israell* (to comprise  
hypocrites in the number) in respect of  
the whole world? what Church was the  
multitude a marke of, when Christ be-  
ing in the earth in his person, the ru-  
lers reiected him, and the multitude  
cryed away with him, away with him,  
crucifie him, crucifie him? what mul-  
titude was the number of sixescore per-  
sons, when the Christian Church be-  
gan? To conclude, when these proude  
boasters of their great numbers, shall  
well haue counted what they are in  
comparison of the rest of the world  
which acknowledge not the *Messias*;  
then may they proue, if they will not  
maliciously erre, that the multitude is  
rather to be suspected, then reckoned  
a true note of the true Church.

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*Antiquitie of religion, a vaine brag of  
Romaine Catholickes.*

**M**En, time without mind, haue  
accustomed to commend them-  
selues vnder the name of antiquitie,  
especially vnto the ignorant, whose  
ignorance also they doe abuse: and  
thus it commeth to passe by Gods iust  
iudgment, that they who will not suffer  
themselves to be taught, take many  
times that for latter, which was for-  
mer, and for new which is old: such are  
they of whom *Peter* speaketh, who said  
of that time when a man spake vnto  
the concerning the comming of Christ  
to iudge the world, that all things were  
as they are now since the first fathers,  
which thing is false, saith he: for they  
should know that the world was not  
created in such sort as now it is, and  
that God hath alreadie executed an  
horrible Iudgment on the corruption  
thereof. In like sorte they reproched  
*Jeremie*, that he had mard all with his  
new preaching: yea, and when they  
heare Christ himselfe, they say what  
kinde

*2. Pet. 3. 4.*

*Ier. 41. 17.*



Mark. 1. 17.

Iohn. 3. 39.

The prote-  
stants would  
that the pro-  
phets, Christ,  
and his Apo-  
stles should  
end all con-  
trouersies.

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kinde of new doctrine is this, but he bids them search the scriptures, for they speak of him. In like sort, say these great asses that will know nothing, what new doctrine is this you teach? where was the new Church of yours three score yeares ago, before Luther ran out, and like a fugitiue fled from his mother! behold their common language. We answered them that *primum quodq, verissimum*. And we will appeale vnto *Moses, David*, the prophets, apostles, and auncient fathers to be tried for the antiquitie of our religion, if they dare put the controuersie by them to be ended. Looke what forme of seruice was in the Tabernacle and *Salomons* temple in their time; and whether it commeth nearer our seruice, or the Popes portuils: they read *Moses* and the prophets, and expounded them, and doe not we so? we haue nothing touching the substance of religion, but we are able to proue it from the scriptures for antiquitie; so cannot they their transubstantiation, purgatory, inuocation of Saints, prayer for the dead, or any such pelting trash. But as for their Masse,

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thousand patches, one patch being five- like a beg-  
hundred, an other foure-hundred, an gars cloake.  
other three-hundred yeare old. The  
vine which the Lord transported out  
of Egypt, hath been a long time in the  
hand not of vineyarders, but destroy-  
ers, from whom it now being taken,  
restored and husbanded by the ser-  
uants of the eternall, the enemies cry  
out with full mouth, that all is new  
which is against their corruption. We  
here then doe protest, that in the times  
of our fathers there was a Church, that  
is to say, a number of the children of  
God, as it were secret and shut vp (as  
may be proued by writings from age  
to age, that there were some who op-  
posed themselues against those super-  
stitions and idolatries) which by little  
and little, gat the vpper hand in the  
West Babilon, called three hundred  
yeares agoe by one of their owne Poets  
a temple of heresie, in the which, the  
Lord for this, suffered not that baptisme  
should be vtterly taken away and abo-  
lished.

We protest further, that in our time  
in



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in which it hath pleased God to display the banner of his truth, there doth still remaine some of the elect buried, as were in the midst of this Babilon who in respect of the eternall counte of God, appertaine at this present vnto the true Church; but by little and little as it pleaseth God to draw them out of this gulfe, are actually made members of the same. Lastly we protest, that those great personages which the Lord of his goodnes of latter yeares hath raised vpon haue not built vs a new Church, as they falsely call it, but haue gathered together the poore sheepe, who were scattered amongst the Wolues.

*Vnitie falsely pretended a marke of the Romish Church.*

*Math. 10. 34.*

*1. Cor. 11. 16.*

**T**he Lord Iesus speaking of himselfe sayeth that he came not to send peace vpon the earth, but rather diuision; which diuision is the foyling of Sathan, the breach of his peace, and the ouerthrow of his kingdome. Saint Paul saith, that heresies must be, but yet for the benefit of the belceuers. The di-

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sciples followed Christ, but yet the people euen then, were diuided into Pharisees, Sadduces, Herodians, Essenians, Nazarites, and Samaritans. Therefore if the aduertaries meane to finde out a Church where there should be no diuision, nor diuersitie of opinion, let them say where it is: If they say it is theirs, it is a lowd lie: what vnitie is that when the black-fryers are against the gray-fryers, and the crouchet against them both, and all for their browes? what vnitie is it, when *Canus* is against *Caetan*, and *Bellarmino* against them both? what vnitie is it, when some amongst them for their sects are called Thomists and other some Scotists, &c.

*Non tanta nobiscum quam secum est contentio.*

Truth it is, the catholiks would faine haue vnitie amongst themselues, and therefore they, if there be any thing that condemnes any poynt of their Popish opinion in the bookes of their writers, they blot it quite out, as their dealing is to bee seene in the writings of *Ferus*, one of their honestest.

Dealings of papists to maintaine their vnitie.

To be short, betwixt the iarres of the Romaine catholikes and ours, this is a difference worthie your diligent obseruation,



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seruation, that ours are pettie iarres in matters of discipline, all of vs houlding the foundation, which is Christ crucified: Theirs are capitall, concerning saluation it selfe; like vnto *Herods* and *Pilats*, wherein both were against Christ; or like vnto those of the *Stoicks* and *Epicures*, wherein both were against *Paul*.

*Apostolicall traditions made a masking weede for popish vnwritten verities.*

**T**he aduersaries to gaine some credit for their owne speculations ring out as lowd, as they can, this word of Apostolicall traditions; whereof they produce diuers examples scattered here and there throughout *Saint Pauls* epistles: as of the vaile of women, of the order of speaking the word of God in the assemblie, of collections gatherings for the poore and almes. To giue directiō for this point, it is one thing to make lawes to tie mens consciences to, as to say, this you must beleeue, and not beleeue, do, and not do vpon paine of condemnation: and another

an other thing, to haue respect vnto  
that which is requisite for vse and pra-  
ctise, as well of the doctrine as of the dis-  
cipline, which God the onely lawgiuer  
hath ordained requisite: I say accor-  
ding to time, place and persons, which  
being subiect to varietie; yea to con-  
trarietie, sometimes the Lord of the new  
covenant, (if I may say so) could make  
no certaine nor perpetuall ordinances,  
seeing this pollicie is accidentall and not  
of the substance, either of doctrine or  
gouernment of the Church. Wherefore  
it pleased him in respect of this, to giue  
a generall commandement, that what-  
euer he ordained should be executed  
orderly. Contrariwise, the Scribes and  
Pharisees not contented to sit in *Moses*  
chaire, that is, to deliuer the doctrine  
and discipline taught by the ministerie  
of *Moses*, would needs make lawes for  
the consciences of men, and so adde  
something of their owne vnto the ser-  
uice of God; whereupon the Lord had  
rather scandalize and offend them, then  
subiect his disciples vnto them, shew-  
ing that he accounted not the vsage of  
such traditions indifferent, but called  
F them



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them the abolishing of the diuine ordinances, and a leauen to be taken heed of. I speake concerning the new covenant, because vnder the old, the Church being enclosed within the limits of one people, of one countrie, of one holy place, the Lord not only set downe the doctrine of the seruice and gouernement of the Church as touching the substance, but particularized the ordinances according to persons, times, and places, inuiolately to be obserued, without adding to, or clipping from; & let this suffice concerning the soueraignty of him who hath written in his thighes the King of Kings, and Lord of Lords.

All which if it be true, as it cannot be denied, then those Apostolicall traditions, and goodly vnwritten verities which the new vpstart Moter Mounseigneur *Allablast*, or any other birds of his feather, shal whisper into the eares of their followers, are but so many sacrilegious degradations from the royall or propheticall state of our Sauour Christ, and a tyrannicall vsurpation ouer the portion and heritage of the Lord (seruing the head of the Church, as *Sampsons* companion

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commissiō deliuered vnto the Apo-  
stles, against the expresse example of  
Saint *Paul*: and therefore their new or-  
dinances, vnwritten verities, Apostoli-  
call traditions, in lieu of being obeyed,  
are to be held accursed, and had in exe-  
cration, by the ordinances of God. *Deut.*  
*18.20. Galath. 18.* though they should  
be taught by the Angels of heauen  
themselues. *Deut. 18.20.*  
*Gal. 1.8.*

Hitherto for the preserving of the vn-  
learned sort from the pestilent perswa-  
sions of craftie companions, as creepe  
into mens houses, and captiuate their  
consciēces, whom I beseech by the care  
of their owne saluation, to beware of  
these Foxes and workemen so de-  
ceiptfull.

Although the aduersaries would  
beare vs in hand that the naile they do  
driue at, is to bring men to their Ca-  
tholike religion; yet experience hath  
taught vs, that the principal marke that  
they aime at, is to moue them to trea-  
son or rebellion, crimes so capitall in  
themselues, and execrable, as barbarous  
needs must they be, that liue to do them

The leuell of  
popish deui-  
ces.



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them : kingdome, prince, and people, lamentably miserable that liue to suffer them. And hereupon it comes to passe, that in stead of disputatiō to proue their faith, they bring vs dispēsations to withdraw from loyaltie; and in lieu of reasons to confirme their religion, they bring vs treasons to entrap the Realme, Prince, and Nobles: whereof they haue been already iustly conuicted, though faine they would be canonized in y<sup>e</sup> popish Kalendar as martyrs, & in the array of Euangelick & Apostolicke reformers.

But howsoever they would faine couer disobedience, vnder the cloake of freedome of conscience; treason, vnder the colour of religion; and rebellion, vnder the shadow of a Catholicke profession; yet magnified be thy name, O God our king, and protectour, who hast allotted them successe answerable to their sinister meaning, taken them in the pit that they had digged for others, and hanged them as *Haman* vpon the gallowes, whereupon they thought to haue hanged *Mordecai*.

The Foxe is  
rauenous and  
greedie.

Another propertie of the Foxe is  
that he is rauenous and greedie on his

pray

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prey: euen so these vnſatiabſe ſea-gulfs  
 vnder pretence of long praier, haue deu-  
 oured widowes houſes, and gotten to  
 themſelues the goods of this world,  
 through counterfeit merchandice. The  
 Philiftians Dagon was ſaid to be like a  
 man in the vpper parts, but from the  
 nauell downeward, like a fiſh: That Da-  
 gon of Rome is neither fleſh, nor fiſh,  
 but as he fleſheth himſelfe in bathing  
 in the blood of innocent martyrs; ſo  
 he maketh all fiſh that comes to net, by  
 fashioning religion as may beſt ſerue  
 for the enriching of his coffers. And  
 therefore it was wittily answered of an  
 Abbot, who being asked, *Papa cuius par-*  
*is orationis*: ſaid that he was *participij par-*  
*is*, and why thinke you? *quia partem ca-*  
*pit à clero, partem à ſeculari, partem ab utro-*  
*que*, that is, this word Pope is a partici-  
 ple, that is, of the qualitie of thoſe that  
 put forth their hands on both ſides the  
 liſh, for he pils the ſpiritualty and pol-  
 luteh the temporalty, & without meane  
 and meafure part-ftakes on both ſides,  
 to the great woe of the world. The ex-  
 perience of this is ſufficiently tried by  
 the taxes and valuing of benefices,

The Pope like  
 The Philisti-  
 ans Dagon.

What part of  
 ſpeech the  
 Pope is.



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whereout the old Foxe must haue his share. To let slip many of the scraps, which he so carefully gathereth vnder the table of the beneficed like a dog, onely the first fruits, which the Prelats, Bishops, Abbots, & other benefice buiers haue allowed the Pope, haue amounted in Fraunce yeare by yeare (as it is reported) but to tenne times an hundred thousand crownes: and then ponder what a monstrous masse of money all other countries, vnder his vsurped tyrannie, doe bring in; for you must thinke they are serued with the like sauce. It is well knowne how the treasure of this Realme was trāsported, when the ambitious Prelate Cardinall *Woolsey* conueied two hundred and fortie thousand pounds sterling out of the kings Exchequer at one time, for the relieuing of Pope *Clement*, whom the Duke of Bourbon, after the sacking of Rome, drew forth of the Castle of Saint *Angelo*, & detained him prisoner in the Emperours armie. What should I speake of the reuenewes that are paid him, euerie yeare of the strumpets of Rome, amounting (for ech paid a ducate)

about

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aboute fortie thousand ducates? What should I speake of that which is brought him in the chamber of penance, where remission of sinnes is rated at reasonable reckoning? What should I speake of his daily dispensations granted for the grossest sinnes, such mercandize is daily thrust to the Romish Pilates and ghostly fathers? And hereby it is come to passe that the olde gray Foxe is become the Lord of the whole earth, and yet not contented, daily coyneth new teates out of Sathans forge, whereby to increase his pompe and pride. His Cardinals, Bishops, & Abbots, are become Princes and Lords of whole countries; his Munkes, Friers, and Massing priests, what with begging, what with singing haue raked no small heapes together. What, call you this *Peters* successor? O *quantum mutatus ab illo!* I will neuer beleeue that *Peters* chaire can conteine so monstrous a monster. *Peter* forsooke the world and followed Christ, the Pope hath renounced Christ and followed the world. *Peter* had neither gold nor siluer, but he had gifts and graces; the Pope hath neither gifts nor graces; but

But especially  
the polluters  
of the name  
of Iesus.



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he hath so much filuer as he can find in his heart to shooe his concubines palfreies therewith. Peter would not suffer captaine *Cornelius* to crouch vnto him: the Pope is in his ruffe, rides on cockhorse, is caried on mens shoulders, treads on Emperors neckes, keeps a quoile like the Diuell in euerie kingdome of the world: so that now the Diuell and the Pope are both one, and agree as well as two heads in one hood. The diuell promised Christ all the world if he would fal downe and worship him: the Pope promiseth heauen and earth to those that will fall downe and adore him.

Crueltie another propertie of the Foxe.

Another propertie of the Foxe is crueltie, wherein the two-legged Foxes doe farre exceed the other, and of that Christendome once hath had most lamentable experience: for this is vndeniable, that as poperie and subtiltie go hand in hand, whilest poperie is kept vnder; so poperie and crueltie are mates vnseparable, if once poperie get the vpper hand. Here my louing countrimen, though former triall hath giuen you good cause not to trust an old Fox;

yet

yet by  
full sh  
giue y  
the ref  
face the  
raigne  
*Adolph*  
those d  
*vulpes*,  
*nis*, tha  
ned as  
It came  
Genoa  
bishop  
monly  
ing enfl  
because  
lines, wh  
emperia  
ling inf  
use him  
followet  
words t  
*nises &*  
member  
into ashe  
ashes in  
terrible

*A Toile for two-legged Foxes.* 69

yet by gleaning a few cares out of a full sheaffe, it shall not be bootlesse to giue you a warning by others. Amongst the rest as not the least notorious, *Boniface* the eight may be remembred, who raigned in the time of the Emperours *Adolphus* and *Albertus*, this prouerb in those dayes passing of him, *intranit ut vulpes, regnavit ut leo, mortuus est ut canis*, that is, he entered as a Foxe, raigned as a Lion, and dyed like a dogge. It came to passe on a time in the citie of Genoa, that he had in hand the Archbishop *Prochernus* vpon the day commonly called ashwednesdaie, who being enflamed against him maliciously, because he tooke part with the Gibelines, which assisting the iust title of the emperiall maiestie, withstood the swelling insolencie of the popedome, did vse him with such cruell courtesie, as followeth: that whereas he vsed these words to other, *memento homo quod cinis es & in cinerem reuerteris*; that is, remember man that thou art ashes, and into ashes thou shalt returne, he casting ashes into his face, thundred out this terrible threatening, *memento homo quod Gibel.*

Boniface 8.  
beares the bel  
for barbarous  
crueltie.



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*Gibellinus es, & cum Gibellinis in terram reuerteris*: that is, remember fellow that thou art a Gibelline, and with the Gibellines thou shalt to the pot. *Deus bone, tantane animis celestibus ira?* is it euen so sirs? can Pope holie harts harbour such cruell hate? then Lord deliuer vs from the crueltie of two-legged Foxes. If you reade *Iohn Cariö* in his Chronicle, and other writers, you shall finde how louingly Pope *Alexander* the third, vsed the Emperour *Fredericke Barbarossa*, who after he had anathematized him with the horrible curse of Simeï, and thundred his ratling excommunication against him, tooke him in the end within the towne of Venice, trode vpon his necke euen with his feete, who for the establishing of his authoritie, did openly pronounce before the people this saying in the Psalme, *Super aspidem & basiliscum equitabis, & calcabis leonem & draconem*, that is, thou shalt ride vpon the Aspe, and the Basiliske, the Lion and the Dragon shalt thou treade vpon. Likewise was *Franciscus Dandalus* Duke of Venice, excommunicated and banished by Pope *Clement* the

Alexander 3.  
his crueltie against the Emperour Fredericke Barbarossa.

fift,

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fit, and enioyned to a certaine pen-  
nance, which was that he should goe  
along the Popes pallace vpon his  
knees, with a coller about his necke  
like a dogge. Who would thinke they  
could confirme this rough crueltie, by  
plaine scripture? but yet they can, after  
the exposition of the Church of Rome:  
for wot you what is written in the  
eight psalme? thou hast put all things  
vnder his feete, sheepe and oxen, yea  
all the beasts of the field, that is, Chri-  
tians, Iewes, Turkes, and Tartarians;  
the foules of the aire, that is, the foules  
and Saints departed; and the fishes in  
the sea, that is, the foules that are in pur-  
gatorie. And this is it, which Cardinall  
Poole being the Popes lieutenant at the  
councell of Trent, did fortifie by the  
words of Christ, that he would make  
Peter a fisher of men, which after the  
sence of the Church of Rome, is to be  
vnderstood thus: that he would driue  
all Emperours, Princes, and Potentates  
into the Popes net to broyle the, or frie  
them, euen as his holines should thinke  
best for his owne diet. The Lord deliuer  
England from such fishing, least after  
fishing,

Clement 5. his  
crueltie a-  
gainst Francis-  
cus Dandalus  
duke of Ve-  
nice.

A prettie Ro-  
mish com-  
mentarie.



fishing, come frying; and the Foxes bring faggots.

King Iohn  
vexed by In-  
nocent third.

Henrie 2. sus-  
pended from  
his crowne.

But what should I speake of forraine Princes? how lycenciously & presumptuously hath he dared to controll the mightie Princes of England, infringing their liberties, and inroaching vpon their prerogatiues, wherein if he were at any time withstood, he straightway cast about to depose them? As King *Iohn* was most miserablie vexed by *Innocent* the third, and forced at last to resignethe crown with al his title of so- ueraignetie both in England and Ire- land. As *Henry* the second was suspen- ded from his crowne, and for the space of foure dayes went barefoote to *Thomas Becket's* Tombe, dieng the rough stones with his blond. What a solemne oration made Cardinall *Poole*, being sent by the Pope to *Charles* the Empe- rour setting forward against the Turke? whose purpose was to perswade the Emperour to turne his prepared power from inuading the Turke, and to bend it against King *Henrie* the eight, worse then any Turke, as he said. What blus- tering stormes of rebellion hath that late

late co-  
christen  
ceased?  
hath per-  
they ma-  
that is,  
nion into  
with the  
promise  
and deal-  
doe they  
dispositi-  
princes,  
iding to  
eth, that  
kingdom  
get them  
discharge  
dutifull  
ces, that  
yea blest  
eternall  
rebels, a  
crowne f  
what is th  
fauour re  
piracie v  
crowne to

late

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late councell of Trent blowne vp in christendome that cannot yet be appeased? And all because the olde Foxe hath perswaded his young cubbes that they may lawfully deuoure the lambs, that is, the Pope hath powred an opinion into the papists, that if he dispence with them, they may lawfully breake promise. And heerein their doctrines and dealings iarre not one iot, for what doe they teach? that the Pope hath the disposition of the crownes of christian princes, that he hath the right of deciding to whom any kingdome belongeth, that he hath lawfull powre to giue kingdomes to such as can conquer and get them, that hee hath authoritie to discharge Christian subiects from their dutifull loyaltie to their lawfull princes, that he hath power to giue leaue, yea blessing, reward, immortalitie and eternall felicitie to such rakehels and rebels, as attempt the tearing of the crowne from the Princes head. And what is the practise of our papists? they fauour rebellion, they ioyne in conspiracie with strangers to conuey the crowne to a forrainer, they agree with the

Councell of Trent the bel-  
lows of rebel-  
lion.

The harmo-  
nie of Popish  
doctrines and  
dealings.



the enimie in faction, to offer our cuntry to a pray.

I cannot more fittly compare them then to those kinde of Scorpions and little Serpents which *Pliny* and *Aristotle* mentioned to be in Mesopotamia, which neuer hurt or harne strangers, but deadly sting the naturall inhabitants: nay, of worse condition they are then the serpents, for they haue venom to hurt others, but not themselues; but these, to hurt their princes, their nobles and people, are content to hazard their own states. Farre more bewitched then that foolish fellow, who was wel contented to bee deprivied of one of his owne eyes, so that conditionally he might deprivie his companion of both. It seemeth to me, that he which framed the picture of Furie as followeth, meant to describe these desperat dealings; who is painted with a sword in his hand for his greedy desire of reuenge, and desperately rusheth vpon a Iaueline, murdering himselfe whilest he seeketh y<sup>e</sup> spoyle of another.

Countrimen degenerous (if not so farre alienated from loyaltie, you are vnworthie of the name of countrimen)

what

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What drunkennes hath couered your  
spirits, that you should wooe the Spani-  
ard to worke your woes, cruelly with  
your owne euill, by opening your gates  
to strangers, & prostrating your wealths  
to the courtesie of him who hath vowed  
your ouerthrowes? It is an olde saying,  
that he blameth *Neptune* without cause,  
who hauing once made shipwracke, wil  
venture to the sea the second time: you  
haue had triall of the Spanyards dispo-  
sition euen in *Queene Maries* daies, his  
courting tearmes were but painted co-  
ours to deceiue your simplicities; when  
he spake most faire, he ment most false-  
ly, and when Spaine began to shew  
treacherous, England began to seeme  
suspicious, whereupon in happie time  
they parted. If these be forgotten, take  
notice by your neighbour nations, and  
look to your own house whē thy neigh-  
bours is on fire. What should I here re-  
port out of histories, their crueltie laid  
vpon the Indians, which as they sur-  
mount all credit, so am I not furnished  
with words effectuell to display them,  
sometimes raging amongst themselues,  
who with one thrust of a sword should  
braueliest

No trusting  
to a Spanyards  
courtesie.

Beware by o-  
thers harmes.



braueliest paunch an Indian, sometimes roasting them aliue with soft fires, sometimes murthuring them with mankind mastiues, sometimes a shambles of Indian mans flesh, and causing them to eate one another.

An holie hypocrite.

Amongst the rest, there is a strange storie of an Indian Lord, flying from the Ile Hispaniola into the Ile Cuba, who was by the Spanyards so hotly pursued, that at the last hee was apprehended and tyed to a stake to be burned, where a deuout fransciscan Frier began to reforme him in his catholike religion, telling the Indian noble man, that if he did beleue those things he taught him, he should goe to heauen presently, and enioy euerlasting happines; else no way but to hell to endure perpetuall torments. The Indian Lord making a pawse at the matter, asked him whether the Spanyards went when they died to heauen (quoth the Fryer) because they die in the catholike faith. The noble man hearing him say so, answered forthwith, that he would not go to heauen, nor haue any fellowship with bloudie a nation.

Mournful

Mournfull Mexico for the desolation of thy nobles in whom thy ioy and glorie did cheifly consist, thou hast warned succeeding posteritie to beeware of trusting Spanish courtesie. *Motenzuma* King of Mexico, his thousand presents were not able to keepe him from Giues and wrongfull imprisonment. These examples teach you, that if you let this cruell Tirant but to tread upon the shoore, his desire will not be satisfied vntill he haue footing within your walles, and if once hee tread within your walles, he will harbour in your houses, and haue his hands in your treasuries; nay, though you would giue him as many presents as *Motenzuma*, they should not bee able to redeeme your feete from the Giues or necks from the Rope. But some man will answere A vaine reply. me, y these were heathenish creatures, without God in this world; but they are catholikes, of the Spanish faith and profession. I confesse indeede that the Spanyards greatly pretend the vpholding of the catholike faith, but their deeds declare that they wholly entend the encrease of their priuat commoditie.

G



Spanish proffers like Sodom's fruit.

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tie. Their large proffers are but Sodom's fruit, for they although goodly in show, yet being handled they fall to ashes: these beautifull in outward appearance, touched, turne to poison, to the ouerthrow of them that credit them. For looke a little into the Low countries, hath their catholicke religion freed them from Spanish inuasion? Are not many of them willing to entertaine any religion, and to forsake al to please the King of Spaine? and are they for all this at better peace?

Their long and multiplied grieuances may teach you (vnlesse vtterly vndocible) that the catholike religion is but a Spanish masking weede, to obtaine his purpose; and that howsoeuer he promiseth you, to set the crown vpon a Popish head; yet his captaines & souldiers shal cast lots for your liues, his gentry and nobles for your liuings, and you as many as should liue, should be slaues & drudges, euermore suspected, and distrusted, from which seruitude neuer to bee deliuered, vnlesse your wiues should conspire. Lastly, other nations haue so felt these furies

thoug

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though scarce thought to haue done him any wrong, what treacheries, what cruelties, what villanies must we needes looke for, to be performed vnto vs of him, whose malice is multiplied according to the number of so many supposed receiued harmes, and foule dishonours. Then countrimen Italianated, or Englishmen Spanyardized, let me thus much perswade you, that the benefit of your treason, (if unhappilie successe should answer your sinister meanings) (which God forbid) is that your countrie should be desolate, your selues feared or suspected, and the garland of your peace shall adorne the heads of your deadlie foes; your stately houses shall harbour stinging serpents, a thing lamentable, but yet a iust reward of traitors.

Spanish hearts  
most bitter a-  
gainst English  
men.



Spanish proffers like Sodoms fruit.

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Spanish hearts  
most bitter a-  
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## CHAPTER. 4.

*An oration from olde Rainard to his Iesuiticall cubbes, and extrauagant Foxe-priests, wherein his experienced wilines directeth them from curious contemplation to treacherous practises.*



Eare sonnes, before I take my leaue and last farewell, I cannot choose but reuiue the remembrance of my auncient loue, not that by recounting my abundant fauours which from time to time you haue tasted, I meane vpbraid, but rather to recomfort my selfe, whose loue towards you, by nature or forwardnesse to fit you to further seruice, is so well recompenced with diligence, to execute what I shall giue you in charge. You know sonnes, how I haue erected seminaries, and to what end, (which mine enemies doe call bad conuenticles, no better then

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then cockatrices to hatch treason) in Not causeles-  
these I neuer thought any cost too dear, ly.  
whereby either to make your bodies  
fit for trauaile, or to helpe your natures  
inclination with fallacious art, for the  
accomplishment of our purpose. And  
now my sonnes, it is hie time that you  
fall from contemplation to practise,  
which is to transforme religious su- Popish prac-  
perstition, into policie; and policie in- tike diuinitie.  
to treason, wherein let none of you  
scorne your old fathers direction; for  
though your yonger yeares be riper in  
art, yet my experience may teach you  
in treasons to bee acted. English you  
are, and to England must I send you,  
whole Albion clifts seeme to me a farre  
off like rockes of pure Diamond, where  
some right dearly loue me your olde  
father, and from the depth of their en- Too many.  
tire affection, shall embrace you my  
deereft children. But the greatest part And more  
pursue me with deadly hate, tearing shal, the more  
me no better then a bloudsucking Can- thou art disco-  
niball, a robber of Churches, a patrone uered.  
of heresies, a father of falshood, the Fit titles for  
brocher of quarrells, the head master thy Foxe-ship.  
of mutinies, the feede-man of sedition,



the infringer of liberties, the controller of Princes, the enemy of Christ, the monster and astonishment of nature, enchaining Christian soules in miserable thraldome, and more then Ægyptian seruitude.

Two reuiuing  
cordials for  
the old Foxe  
his heart.

Who are like-  
liest to be fra-  
med to popish  
practises.

But the time may come when all this may be repaid, the hope whereof is vnto me, as it were a restorative, to reuiue my faint and languishing spirits, which hope doth depend chiefly vpon your cunning, in compassing; and cunning consisteth in this which followeth: first, that you worke vpon such as are fit to be added to our catholike faction; and secondly in the manner of the performance. Those that are the likeliest to be fitted to this frame, that is, to lend an hand when oportunitie strikes alarme, (I speake not sonnes of those who alreadie are deuout catholikes, earnestly expect, and hartily pray for successe of our cause,) either are male contents, whom enuy or inconstancy may make desirous of a change; or loose professors, proculstants, who haue lent their loue to voluptuous delites or prodigalities, children, whom extreme want  
hath

hath made desperatly minded; or wanton wanderers, whom long trauail hath deprived of naturall affection.

And thus began Mahomet to strengthen his state, by ioyning himselfe with the angrie souldiers of *Heraclius*, stirring vp their minds against the Emperour, and encouraging them in their defection: whereupon in processe of time it came to passe, that although many could not abide him for the basenes of his birth, and odiousnes of his former life; yet growing from a thiefe to a seditious souldier, and from a seditious souldier, to be a captaine of a rebellious host; his Mahometicall force began to subdue mightie people. Now as you must strike with Mahomet whilest the Iron is hot, and worke those with diligence, whose inclination you finde pliable; so must your wisdom appeare in the manner of this worke, wherein I would haue you to propound to your selues, the deceitfulness of that damned wretch before named: I would not for all this world it were knowne my sonnes, you followed so base a pattern of a coufening knaue, for

The Lion and the Foxe iumpe in the manner of strengthening and enlarging their kingdomes.

Mahomet his beginning.

The old Foxe sendeth his cubbes to schoole to the Lion.



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The religion  
of Mahomet.

The manner  
how Maho-  
met enlarged  
his kingdome.

Three bul-  
warkes of laws  
mahometane.

an example of Imitation. This Mahomet not onely to gratifie his companions, but also the more easilie to allure all nations, receiued all religions, the pertinacie of *Arrius*, the error of *Nestorius*, the vaine inuention of the Thalmudists: therefore from the Iewes he receiued circumcision, from the christiāns sundry washings as it were Baptisme, & with *Sergius*, denied Christ his diuinitie.

¶ Secondly, to enlarge his kingdome, he made such lawes as were fit to win, and allure the vilest, as to his Arabians, base wretches accustomed to liue vpon the spoile, he alloweth theft, and setteth a law of reuengment: Hurt him, which hurt you, he that killeth his enemy, or is killed by him, entreth into Paradise: he permits hauing of many wiues, diuorcement for trifling causes, promisseth Paradise to them that giue liberally, and fight for his sake.

Thirdly, mistrusting his fall, with many bulwarkes hath he fenced his law, that no way be open to subuert it. First, by commaunding to kill them which speake against the Alcoran. Secondly, by forbidding men to conferre with a  
con-

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contrary sect: And thirdly, by prohibiting credit to bee giuen to any of a contrarie religion. Now firs, why should not we preuaile as well as this deceiuer, whom for example I haue mentioned to you my children? haue we not as wany motiues, as plausible Rhetoricians to perwade? for first as he; to allure all nations receiued all religions, so I your old father, haue found out such a religion as is compounded of all sorts, that all might be pleased: and therefore our enemies haue called it the trusse and budget of heresies. Secondly, our doctrines are as mightie to preuaile as euer were the lawes of Mahomet. If their old men be couetous, their yong mē voluptuous, their nobles ambitious, and the common sort ceremonious, we haue such allurements as are able to winne them. To the ritch couetousnes with craft and crueltie, & therest of her factours: we haue coyned a purgatorie the fire of our gaine. To feed the voluptuous, our religion admits simple fornication, and our practise hath erected a stewes. To draw on the riotous, the dissolute & idle do-no-things

Mahomet an  
example of  
imitation to  
the Pope.

Why mans  
corrupted na-  
ture doth so  
easily incline  
to poperie.

The Catho-  
lickes faith fit  
for a couetous  
heart.

For the volup-  
tuous.  
For dissolute  
and idle do  
no-things.



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things : we haue ordained many odde holy daies, halfe holy daies, at Rogation to carry banners, after Pentecost to go about with *Corpus Christi* play, to ring at All hallowes, &c.

For such as  
would not see  
their finnes.

To keepe men from the sight of their finnes, we haue taught them to mince it, and that the first motions are no sins, vnlesse they goe with consent, that some are venial, & need but an asperges of holy water, or a bishops blessing. To win ambitious heads that faine would be aloft, you must teach that my power is to giue kingdomes to such as can conquer them, to free subiectes from loyaltie, and to giue immortalitie to such as can plucke the crowne from the princes head.

For aspiring  
heads.

For wilfully  
ignorant.

If the people will know nothing, to fit their humours, we teach that Ignorance is the mother of deuotion, that Images are bookes for lay men, that knowledge of the scriptures makes heretickes, & that it is sufficient for them, that their faith be fouled vp in our Romish Church beleefe, without vnderstanding or knowing what it is.

Lastly, least simplicitie either in  
Church-

Church-seruice, or administration of sacraments should breed contempt, we haue added many petite matters to make them more commendable, and our followers more deuout: as in our Churches, gilded Images, altars, super-altars, candlestickes and such like: In our massings and Church seruice, golden garments, costly colours, straunge gestures. Trash, warbling, numbering of beads, &c. in our priestes, square caps, bald crownes, great hoods; in our orders, crossing, annointing, shauing, forswearing wedlocke, &c. In our baptisme, washing of hands, salting, spatling, exorcising, crossing. In receiuing, to come with beards new shauē, & an imaginatiō of a body where none is.

And lastly, least this our iugling should be espied, we haue made as strong fences for papisme, as euer did that wicked beast for Mahometisme: for first, we haue buried the scriptures, least, by that light, our darkenes should be discouered.

Secondly, Church-seruice we haue thrust vpon seely people in a straunge language: Sonnes you know well why  
for

Outward  
painted ser-  
uice of the  
popish Church  
meere pollicy  
to steale mens  
hearts.

Foure bul-  
warkes of pa-  
pisme.



for *Simon Magus* was neuer detected before Christ was preached in Samaria.

Thirdly, we haue forbidden our followers to conferre with the Hugenotes, for they are alwaies striking at vs with the scepter of the word, and still crie, to the law and the testimonie, &c.

Vaine hope,  
vncertaine  
promises.  
Absolon a  
courtlike poli-  
tike a patterne  
for popish  
priestes.

Fourthly, we haue an argument drawne, *à fasciculis*, which we commaund to be formed in a new moode and figure against such as speak against our traditions. And what can we doe more, yea what doth there else remain, but that you doe all diligence, feeding your fauorites with strong hope and large promises, standing at the court gates with *Absolon*, the liuely image of courtly politickes, seeming to pittie the peoples estate, when his ambitious humour did greedily aspire after his fathers kingdome: Euen so you my sons, tell them that their religion is good, and their cause is good, & how I your father & theirs do pittie the; and that if I had the disposition of the crown, plentie should follow the scepter, and peace should follow plentie; there should be no distrust of secret treason, nor feare  
of

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of forraine inuasion. But aboue all, see that you nourish in them a strong perswasion of Spanish loue, and an earnest desire of Indian gold, that euen as *Philip* made the Athenians belecue, that he pretended ennitie against the *Plotenses*, and *Olynthians*, when he meant to ride vpon the backe of all *Grecia*: so must you make them belecue, that the purpose of the Spaniard, is onely to reforme religion, and to passe no further. And thus there being a coniunction of English plots, with Spanish practise, how should we but preuaile, except sonnes, with my elder brother *Baalam*, we haue laboured to curse where the Lord neuer cursed, and detested where the Lord neuer detested: and I your olde father be constrained in the end, to roare with *Julian* the Apostata, saying, *vicisti Galilee vicisti*. I say no more vnto you, but walke closely, and keepe your selues *in tenebris*: for your predecessors, I know not whether to ascribe it to angrie stars, the influence of the heauens, neglect of oportunitie, want of secrecie, by too great securitie haue had so sinister successe, that in stead of supplanting

Belecue them  
that list.



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Not so, but iust  
reward of  
treason,

planting a kingdome, they haue broken their neckes at Tyburne, and instead of reconciling fowles to our Romish faction, their heads haue been v-nited to an halter: This crueltie haue they sustained for my sake, whom therefore I haue crowned with martyrdom, as your elder brother *Campion* & the rest, the remembrance of whom (in whose endeouours I haue heretofore placed my hope, of effecting that where-  
unto I now imploy your selues)  
doth but increase my sorrow and grieve.

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## CHAPTER. 5.

*Certaine semblances betwixt the Foxe,  
and the Lyon, Antichrist, and Ma-  
homet, in broaching their damnable  
doctrines, and leuying nations to their  
lawes.*



Or as much as the co-  
uert enemies against the  
Church, do most of all de-  
ceiue simple people, by  
shrowding their deformati-  
ties vnder the mantle of deuotion, I  
haue thought it pertinent to set downe  
these semblances following, betwixt the  
Pope & Mahomet, the which through-  
ly pondered of euerie Christian man,  
are sufficient to bring him to a full de-  
testation of the Romish religion.

This *Mahomet* was an Arabian souldi-  
our, and tooke wages of the Em-  
perour *Heraclius*, to serue him in his  
wars. In a mutinie he was chosen to be  
a commaunder of a rebellious host, so  
base



Mahomets confession of himselfe.

The first semblance in their manners.

Some Popes as verie varlets as euer was Mahomet.

base a vassall was he, that the people of Mecha who worship him at this day, condemned him to death for his murders and robberies. Yea he confesseth himselfe what he was, namely an Idolater, an adulterer, giuen to lecherie, subiect to women, in such manner as it is a shame to report. This is that prophet without prophesying, that lawmaker without miracles, that irreligious former of religion, y man without God, which hath by his ignorance choked the truth, and by his violence inforced falsehood. That many of y Popes haue bin as desperate and damnable varlets as euer was Mahomet, the legends written by their owne secretaries doe beare witness. Amongst whom, that monster *Boniface* the eight carieth the bell: of whom themselves giue testimonie, that he entered like a Foxe, ruled like a Lion, and died like a dog. Whosoever listeth to rake in the doynghil of Popes, shall finde some of them to be starke Atheistes, as *Paul* the third, some blasphemers and sodomitical knaues as *Iulius* y third, some whoremasters as *Iohn* the 12. who abused his fathers concubines,

bines, some necromancers as *Syluester*, who was made Pope, *auxilio diaboli*, by the aide of the diuell. Yea so holy are these vnerring fathers, that one being demaunded, why in their suffrages they praied not for Cardinals and Bishops? that, saith he, is to be vnderstood, *vbi oramus pro schismaticis & hereticis*, where we pray for schismatickes and heretikes.

The meanes whereby Mahomet de-  
ceiued the world, were as followeth.  
This new Captaine many could not a-  
bide; his manners were so monstrous:  
besides, he was vexed with the falling  
sicknes; therefore to redeeme himselfe  
from this contempt, pretended a diui-  
nitie in his doings, faining himselfe to  
conferre with God, and so to be rauish-  
ed out of himselfe: and that he was no  
more a prince elected through fauour  
of souldiers, but a messenger of the Al-  
mightie. Hauing laid this foundation  
politickely, he beginneth to make a  
mingle-mangle of all religions: For  
to allure the Iewes, he exalted *Mo-  
ses*, and retained circumcision; not  
to estrange the Christians, he confes-  
sed



sed Christ to be the spirit, word and power of God; to please the Nestorians, he said that Christ was not verie God, nor the sonne of God, but that he had indeed the soule of God.

The second  
semblance in  
the ground  
plot of enlarg-  
ing their  
kingdomes.

The Foxe laieth a foundation for his absurdities and blasphemies, much like that of the Lion: for as Mahomet coo-  
sened the world, in making it belecue that he entered communication with God, when he fell into his fit of the falling sickenes: so the Pope whilest he maketh thousands belecue that he is Gods vicar, as the other made his belecue that he was, and is Gods messenger, and that he cannot erre in giuing sentence, though he may slip as a priuate person, poisoneth the Church with pestilent opinions, and draweth whole cart-lodes of soules after him into hell fire. The groundworke once laid, that the Pope cannot erre: then like to Mahomet beginneth hee to make an hotch-potch of heresies, as to worship Christ and other saints, with the Carpoerations; to worship the virgine *Mari*, with the Collyridians; to paint God like an old man, with the Anthropomorphits;

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morphits; to hold freewil, and a possibilitie to fulfill the commandements, with the Pelagians; to restraine meats to daies and times, with the Montanistes, and Manichees; to condemne mariage with the Tatians and Cataphrygians; and in many pilgrimages, praier to the dead, Iustification by workes, to shew himsele a right Mahometane.

The third semblance is in the likelihood of their blasphemies against Christ, for Mahomet fearing I say, least that he should alienate the Christians, confessed Christ to be the spirit, word and power of God, but not verie God, nor the sonne of God, and himsele to be the seruant of Christ: but yet so, that in the end he preferreth himsele before him, and maketh himsele the last refuge, for mankind to flie vnto.

The Pope denieth not the person of the great sonne of God, for then should he not be Antichrist; but yet if you marke well how he degradeth him of his dignities, you shall see that Christ is much alike beholden to them both, and that euerie one may vnderstand what his flatterers giue him, and what he

The third semblance in breaching their blasphemies.



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challengeth. Let vs heare what is written . *Christopher Marcellus* said to the Pope, and it pleased him well, *Tues alter Deus in terris*: Thou art an other god vpon earth. Againe, it is written of him, *Dominus Deus noster Papa*, Our Lord God the Pope . In the proheme of the *Clementines* fol. 3. *Papa, idest, admirabilis, nec Deus nec homo, quasi neuter es inter utrumq.* The Pope is so named, because he is wonderfull, thou art neither God nor man, but as it were a *neuter* betwixt both . Againe , *Excepto peccato omnia potest que Deus*, except sin he can doe all that God can doe. He can make holy that which is vnholly, pardon sins, iustifie the wicked, dispense against the old and new Testament. Againe, *Omnis potestas data est mihi in terra*: All power is giuen to me in earth . Now I report me to all them, whose iudgement is not quite peruered, whether Mahomet euer did or could speake more blasphemously against the honour of God or Iesus Christ, than these diuellish Doctors .

But we must remember here that as Mahomet hauing renounced the person  
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of the sonne of God, yet calleth himselfe his seruant: So the Pope claiming supream iurisdiction in all causes, and throughout all countries, yet vaileth bonnet, and stoopeth his stile, calling himselfe *seruum seruorum Dei*. Of whose shamelesse hypocrisie or dissembled humilitie, this Distich hath been framed worthie remembrance,

*Roma tibi quondam suberant Domini*

*Dominorum:*

*Servorum serui nunc tibi sunt Domini.*

Time was o Rome whē Lord of Lords,

Did yeeld thee fealtee:

Time's past and seruants seruants now

Thy Lords, and masters be.

The fourth semblance is in their laws.

For Mahomet in his Alcoran commandeth his followers to kill the infidell, to auenge themselves, and to take no wrong; and telleth them that whosoever killeth his enemy, shall haue the greater share in paradise: he permitteth the hauing of many wiues, & diuorcement for trifling causes: by which damnable waies he hath enlarged his kingdom by his successors, and partly by fraud, partly by force hath brought a

The fourth  
semblance in  
the likelihood  
of their lawes.



great part of the world vnder his tyrannicall subiection.

Now see whether the Foxe and the Lion agree not as wel as two heads vnder one hood. For as Mahomet commaunds to kill, and promiseth paradise to them that kil most; so the Pope giues authoritie and power to kill the true Christians, and promiseth immortalitie to them that murther their naturall princes.

Secondly, as Mahomet commaundeth his to auenge themselues: so the Popes doctrine is not farre short of it, when he teacheth it to be the counsell of Christ not his commaundement, to loue our enemies.

Thirdly, as that damned wretch alloweth the hauing of many wiues, and diuorcement for trifling causes: so the Pope although he admitte not Polygamie, yet simple fornication with him is no deadly sinne. He erecteth stews and brothell houses: yea the sinne of Sodome hath been allowed by some of these maiden fathers, and gelded bishops, as by *Sixtus* the fourth, who also gaue licence to all the generation

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Textor in his  
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ration of the Cardinall of Saint *Lucie*,  
(who was his huntsman) to vse this so-  
domiticall filthines in the three hot  
monthes of the yeare, namely, Iune,  
Iuly, and August. What should I tell  
you, that *Iohannes de Casa* an Arch-pre-  
late, and grand-captaine, writ a booke  
in commendation of it? O shamelesse  
harlot to magnifie that in writing, the  
onely thought wherof, ought to wound  
the heart with horreur!

Of Catholike

Thirdly, as Mahomet permitted di-  
uorcement for trifling causes: so is it a  
cleare case y<sup>e</sup> the Pope in this point hath  
also contradicted the doctrine of Christ.

Lastly, as he promiseth paradice to  
the vilest creatures; so the Pope gran-  
teth his pardons *de penitētijs iniungendis*,  
that is, to a man before he sinne; and  
what is this but with Mahomet to open  
heauen to the basest villaines in the  
world?

The which vntollerable beastlines of  
them, God hath raised vp diuers of their  
owne countrie to displaie.

*Venalia nobis*

*Templa, altaria, sacra, Corona,  
Ignes, thura, preces, cælum est venale, Deusq<sub>3</sub>.*

H<sub>4</sub>

Thus



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Thus englished :

Wares of all sort,  
are here to be sold,  
Buy what you will  
for money downe told;  
Churches, priestes, offerings,  
altars, and crowne,  
We passe for quicke sale,  
all cities and townes,  
Fire, frankencense,  
dirges and pardons from paine,  
Hell, Heauen, God,  
the Diuell, we giue all for gaine.

*Fontana di dolore albergo d'ira,  
Schola d'errori è tempio d'heresia.*

That is to say.

*A gulfe of grieffe,  
a rocke of furious rage,  
And take it in brieffe,  
a schoole or common cage  
Of errours most strange,  
faire Rome to looke vpon.  
But marke well the change  
now beastlie Babilon.  
O dungeon most deepe  
of fraud, deceite and guile.  
O cage fit to keepe  
hot hate and vengeance vile,*

*Where*

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Where vices preuaile,  
and vertue lies starke dead;  
Where sinne with full saile,  
all states hath long misled.  
O whirpoole of hell,  
o foule and stinking lakes!  
Such as in thee dwel,  
all goodnes quite forsakes.  
A rare and strange world wonder  
thou wilt of all be thought,  
If Sathan keepe thee vnder,  
and Christ set thee at nought.  
O nest of deulish treason,  
from whence all vices issue!  
O enemy to reason,  
and fatall foe to vertue!  
O drudge to drowisie drunkennes,  
and surfetting excesse!  
O shrowd of shifters shamelesse,  
as whores and such like guesse.  
I will knit it vp with this pretie Pasquil.  
*Roma quid est? amor est. Qualis? pre-  
posterus. unde hoc? Roma mares, noli dicere,  
plura scio.*

The first semblance is in cloaking  
their falsehood, for Mahomet notwith-  
standing his impietie, and blasphemies,  
saith that his doctrine is answerable to  
the

The first sem-  
blance in cun-  
ning cloaking  
of their knaue-  
ries.



the old and new testament; but yet so, that no man examine his lawes vpon paine of death: as if one paying money, should charge the receiuer neuer to looke vpon it in the daylight; and I beseech you, who would not suspect such paie? euen so dealeth the Pope, for they count it heresie for the vulgar people, to reade the scriptures in a knowne language: and as for them vnto whom they must refer themselues, they haue scarce seene the couerings of the bookes, for the greatest part of them. In deede there be some wallet brethren, who are still chattering, vntill their chappes be made vp: but as for the scriptures, they either are buried, or els yelled, howled, sensed, adored, clouted, and patched vp in a strange language, and vpon some solemne feast day, sophisticated; provided that their laytie, neither suspect, nor sifit them, but that they haue a good meaning, and refer themselues to their articles.

The sixt semblance is in the likelihood of their bulwarkes, for the fence of their kingdomes. Mahomet commands

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mands first, to kill them which speake  
against his Alcoran. Secondly, hee  
forbiddeth to confer with a contrarie  
sect. Thirdly, that no credit bee gi-  
uen to any of a contrarie religion. In  
like sort the Pope murders them that  
contradict his owne constitutions.  
Secondly, hee forbids his catholikes  
to confer with the protestants. Third-  
ly, hee hath buried the scriptures,  
least their light should discouer his  
darknes: and least the common peo-  
ple should espie his Iugling, he com-  
mands them not to meddle with the  
word of God. There needeth no  
more to make men grow suspi-  
cious of the popish religi-  
on, then these things  
well weighed.

The sixt sem-  
blance in ma-  
king like fen-  
ces for their  
fallehooede.

**CHAP-**



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cious of the popish religi-  
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well weighed.

The sixt sem-  
blance in ma-  
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## CHAPTER. 6.

*Of sundrie sortes of Foxes that are chiefly troublesome to the Church of England.*



Or the better auoyding of these enemies so pestilent and pernicious, it is further to be considered, y sundry sortes of them are crept into the Church, to supplant and vndermine it: for some are heretikes, either denying the person of the great sonne of God, or degrading him from his offices, and infecting his word with a million of errors, of whom hath been intreated before, and more shall be spoken hereafter. Others are schismatikes, who without cause depart away from the communion of the Church: others are hypocrites, or counterfeit christians, reformed in name, but more than deformed indeede, who by their scandalous

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lous manners, and wicked examples, waste and destroy the vines, especially the yong ones. Which sort of Foxes are otherwise called scabd sheepe, and are compared to leauen which sowreth the whole lumpe, of which the Apostle giueth vs a rule, in the person of the incestuous sinner, that we should not companie together: If any that is called a brother be a fornicatour, or couetous, or an Idolater, or a railour, or a drunkard, or an extortioner, with such an one eate not.

1 Cor. 5. 11.  
Hereticall  
Foxes recusant papistes.

Of Foxes infected with heresie, which do especially disturbe the church of England, there be two sorts; the one called recusants, because they haue forsaken our fellowship; the other church-haunts, who with false hearts frequent our assemblies, temporizing for feare of a fine, or furdur penaltie. The first sort plead Baals cause with open mouth, despise the Lords temple in Ierusalem, post from Dan to Bethel to please *Ieroboam*, hate our congregations, and count it damnable to tread in our assemblies. If these Foxes were as sharply punished, as they are easilie discouered,



red, we shuld not haue so many Masses, neither so many goe to Masse; and yet Masse rated at so round a reckning. I need not stand to mark out these malapart merchaunts, their practise betraies thē, they show outwardly how they are affected inwardly; olddoting dames, and yoong minions, old foolish fathers, and yoong boyes, that cannot tell why they were borne, speake bouldlie for Poperie in defiance of the Gospel, refuse the Church, and checke the reprobuer, make a mocke of the ministerie, and scorne true religion; and yet haue peace and prosperitie. If a prince be misused, death is thought too smal a punishment for the offender; if a man be so wicked as to procure an insurrection, or raise a rebellion, he must loose his head for it, and good reason: But whereas God hath soueraigne dominion ouer all, a worme of the earth shall set himselfe against him, deface his maiestie, rob him of his honour, blaspheme his blessed name, yet escapeth without seueritie of punishment, and that is no good religion. These are those wretched people that haue sould themselues to be  
vassals

*A Toile for two legged Foxes.* 107

vassals of iniquitie, and haue receiued the stamp of the beast in their foreheads, that are readie to lie in waite for the Lords annoynted, and haue cursed *Dauid* to his face. These are the sonnes of those bloudie fathers, that haue murdered the prophets. These are the posteritie of *Amelech*, vnworthie to liue amongst *Israell*, which haue serued *Baal Hamon*, and haue runne vnto the golden calues of *Dan* and *Bethel*. These are the relikes of *Iebus*, and the remnants of the *Hittites*, that haue bin pricks and thornes in the sides of righteous men, and will be kniues to our throats if that might come which their harts faint in waiting for : but the same God that hath hitherto preserved vs, detected their dissembled zeale, and sheathed their sworde in their owne intrals, shall still continew our most gracious protectour, vnlesse the overflowing streames of our sinnes stop the course of his mercies, and eclipse the brightnes of his fauour, which hitherto hath shined vpon vs.

There is an other sorte of Foxes in nature, not much different from the former,

Church pa-  
pists.



108 *A Toile for two-legged Foxes.*

former, but yet not so easilie described, neither are they oftentimes reputed as they are.

A token sent  
from the old  
Foxe to his  
yoong cubs.

Temporizing  
papists descri-  
bed.

It is not many yeares agoe, since there came a token from the old gray Foxe to the cubs of his kind; wherein was printed the five wounds of Christ, with this poesie, *fili da mihi cor tuum*, that is, sonne giue me thy hart: whereby it appeareth that either Rainard was so well disposed as to maintaine dissimulation, or els his brood were in a wrong boxe, for they tooke his embleme in no other meaning. Therefore haue they learned to temporize, and with double hearts to halt on both sides, hauing one for God, and another for Baal; one for the prince, and an other for the Pope; one for the Masse, and another for the communion. The manner of these for the most part is to peepe into the Church once in a month, but preaching their queasie stomakes cannot away with, especiallie if Idolatrie and papistrie be discouered. I cannot more fitly compare these, than to cunning watermen, who looke one way, when they take their iourney an other: or to

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*A Toile for two-legged Foxes.* 109

*Cacus* that notorions robber, of whom it is recorded, that he was wont to drag beasts backward into his Caue by their tailes, to the intent that by contrary tracke of their feete, he might be freed from the suspition of felonie: euen so the popular demeanour of these hollow minded votaries, lookes one way, when their secret plots and practises tend an other; and when they come to the Church, they doe but drag backward with *Cacus*, hiding their hollow hearts vnder show of conformitie: yea howsoever these deepe dissemblers in outward appearance, show milde and gentle, promising all loyaltie to their prince, agreement to gouernment, and consent to religion; yet trust them not, for a Foxe will show himselfe a Foxe, when time serues his turne.

The poets wittily faine, that when Iupiter had made man, being delited with such a cunning peece of workemanship, he demaunded of *Momus* finde-fault, what he could spy, in so fine a feature and curious frame, out of square and worthie iust reproofe: *Momus* commended the proportion, and  
I comely

A poeticall  
fiction fitlie  
applied.



110 *A Toile for two-legged Foxes.*

comely disposition of the lineaments;  
but one thing (saith he) I like not well,  
that thou hast forgotten to place a  
window in his brest, through which we  
might behold whether his heart and  
his tongue did accord. If a window  
were framed in the brests of these dis-  
contented catholikes, that her maiestie  
and the state-guiding counsell, and  
all the true friends of this kingdome  
might know their secret intentions; or  
if their consciences were as deeply  
founded, as they may be iustly doubted:  
then I know full well that many false  
hearts would be found lurking vnder  
painted hoodes, and cakes of foule  
cancered malice, vnder meale mouthed  
protestations; neither would it bee  
troublesome to finde out a two-legged  
Foxe; or if the coles of long festered  
choler were of that condition, as that  
being heaped together in their mali-  
cious minds, they could blister their  
tongues, or scald their lippes, we should  
neede no further search to finde out a  
Romaine catholike. Howbeit although  
they haue no windowes in their brestes,  
wherethrough wee may see into euery  
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*A Toile for two-legged Foxes.* III

corner of their consciences, how they packe and shuffle now ; and (as it is greatly to be feared) meane to cut also if Poperie should get the vpper hand ; yea although they shrowd their wicked deuises with a vaile of obscuritie, and contriue their cruell crafts *in tenebris*: yet if that foresight and circumspection be had, which the subiltie of such household enemies requireth, I doubt not but it shal be easie to espie the Woolfe, though he wander in sheepes clothing, by the manner of his howling; and the Asse, though he iet in the Lions skinne, by the length of his eares.

Before I proceede further, I will here admonish that kinde of our gospellers that are of a linsie woolsie religion, common pedlars and patchers of Christ his coate, which had no seame in deede: Who because they are better affected to the state then the former, I would be loath to tearme them Foxes; and yet hauing no warrant for a particoloured profession, I may not honour them with the title of sound Christians: you shall know them by these colours. They hold it a matter of charitie to say God

A linsie wool-  
sie religion.



haue mercie on the foules of the dead: and show them their errour; then they reply, what shall we bid the deuill goe with them? Their *auemaria* sticks close betwixt their teeth, though their *Pater Noster* was forgot many yeeres agoe. They cannot be well perswaded of children dieng without Baptisme: therfore they cry out for headlong hast to y<sup>e</sup> ministratiō of this sacrament. They wil not beleue that it is a sinfull and superstitious thing, to sweare by the Saints, and euery other creature; and when they are tould that it is a robbing God of his honour, they fall a wondering at the verie first principles of religion. Thus the Serpent gets his ground by creeping, and where Sathan cannot get an ell, he will take an ynch; hoping by little ynches of superstition, in the end, to make vp an ell of Idolatrie: and thus by little and little, Poperie hath stolne into the Church. Those that are thus tainted, I exhort in the feare of God to reade the scriptures, and to heare his word, the knowledge whereof, is able to purge them from these filthie dregs of the Babilonish cup.

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Having spoken of Foxes hereticall, Foxes schismaticall.  
who most of all endaunger the safte of the Church: it followeth that we entreat of Foxes schismaticall, which of late yeares haue peeped out of their denne, to the disturbance of our peace. These are they whom in auncient time they called Catharists, as also the Donatist Brownists, wee commonly call Brownistes.  
them: imagining a perfect beautie of a Church in this world, and seuering themselves from all others, as if in their particular conuenticles this perfection were to be found; in whom behold a two fold error. First, in that from the Churches blemish, by indirect consequence, they conclude her nullitie. Two fold error.  
This is a grosse absurditie. Secondly, in that these mote catchers see a mote in the eye of an other, and will not see the beame in their owne eyes; this is blind singularitie. For if they speake of manners, they should know that how corrupt so euer they are, either in the pastour, or in the sheepe, they may not inforce this outrageous conclusion, that where such corruptions are found, there is a nullitie of the Church, so long



Christ his  
truth the life  
of the church.  
*Math. 23. 2.*

*1. Cor. 5. 11.*  
*Psal. 17. 4.*  
*Psal. 1. 1.*

*1. Cor. 15. 17.*

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I say as the life of the Church is, that is, so long as the truth is there taught. Of this the Lord himselfe is witnes, speaking to the Scribes and Pharises, so long as they sit in the chaire of *Moses*, that is to say, so long as they teach the doctrine of *Moses*, doe you (saith he) that which they say, but doe not that which they doe: although there be no cause, but that a man may withdraw himselfe from such infectious companions: as *Paul* admonisheth, as *David* sheweth by his owne practise, and warneth vs to do the like.

Againe, if they speake of imperfection of doctrine, many circumstances are to be considered before wee deprive any assemblie, great or small, of the name of a Church. In the Church of Corinth, not onely touching manners, the discipline of the Church was loosly obserued; sinceritie of preaching, by an affected kinde of babbling was much prophaned: but also a *pro* and *con* houlden, touching the resurrection of the flesh, an article of such weight, that withouten it the preaching of the word should be in vaine; and yet Co-  
rinth

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rinth should the name of a Church. The Galathians were most of them turned aside by the false Apostles from free iustification, which is the principall ground-plat of the christian Church; and yet notwithstanding, Saint Paul giues them the name of a Church.

The like isto be seene by that which *1.Tim.4.*

the Apostle writeth to *Timothie*, also *2.Pet.2.*

by the second of Saint *Peter*, and that of Saint *Iude*, *Iude.*

that there were home-bred enemies, and false Disciples in the bosome of the Church; which for all this, neither lost the name, nor nature

of true Churches. But the case is otherwise in a body rotten in the noblest

parts, as the synagogs of the Iewes, which stubbornly resisted the preach-

ing of the Apostle; from which for this cause he disioyned the Church of *E-*

*phesus*: or as that sinfull assembly, that sits vpon the seuen hills, and opposeth

it selfe directly against the kingdome of Christ, whose name with a despe-

rate impudencie, it borroweth; for which cause we haue it in iust execra-

tion, following the doctrine of the Apostle. But I neede not to pursue these

*Acts.19.9.*

From what Church we ought to separate our selues.



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schismatikes, the name of almightie God bee magnified, this land is well washed from them. O Lord, show mercie still to this Church, and send vs also a stronge purging pill for Poperie and superstition: Then shall wee see Ierusalem in prosperitie, and the hearts of thy faithfull seruants shall be replenished with gladnesse.

Foxes called  
scabd sheepe.

2. Tim. 3. 1. 2. 3

Math. 26.

Act. 8.

The last sort of Foxes are those which before I called scabd sheepe, Saint *Paul* prophecietieth of these, that in the last dayes should come perillous times, men should be louers of their owne selues, couetous, boasters, proud, cursed speakers, disobediēt to parēts, vnthankfull, vnholie, without naturall affection, truce breakers, false accusers, intemperate, fierce, despisers of them which are good, traitours, headie, hy minded, louers of pleasures more then louers of God, hauing a show of godlinesse, but haue denyed the power thereof: these are they which giue the Lord Iesus after a sorte the curtesie of *Iudas*. These are like to *Simon* the forcerer, who walkt with *Phillip* like an Apostle, but wrought with money, like a wordling:  
like

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like to *Achabs* wife, who went most demurely when she would speake with the Prophets. And surely as in other respectes, so in this these pargetted professours of the gospell are rightly called Foxes: because as the Foxe his skin is more worth then his carcasle; so their skinnes, that is, their outward profession, is more worth than their conuersations. Truth it is, these after a sort haue cast off the Pope with his superstitions, but they haue not put vpon them Iesus Christ with his righteousness. They haue renounced the Idols of wood and stone, but harbour Idols as dangerous in their hearts, couetousnes, theft, crueltie, fornication, vncleannes, wantonnes and such like goddesses. There is a mightie generation, of these kind of Foxes in this land, and these late yeares of scarcitie and dearth hath laid open the hearts of many of them, who contrarie to their holy professions, and to the power of religion, haue taken their aduantage of the time, and made a pray of the poore without all mercie, not caring to passe away their birth-rights for *Esau*s soup, nor to sell paradise

Why hypocrites are well likened to Foxes.

The Idolatrie of gospelling hypocrites.

These deere years haue laid open many deceitfull hearts.



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dise for a licorous morsell. But what should I need to broach the hypocrisie of this people, since they themselves without common care of their holy callings, to the great shame of themselves, haue cried at the market crosse? But ye Gourmandisers, Grubbers and grinders of the poore, ye craftie priers into the needie mans extremitie, to make your gaine of his paine, and your commoditie of his miserie, you cunning contriuers for priuate profit, ye artificiall forgers of dearth and famine, deuourers of mens quicke and liue flesh; how long wil you presume to come into Gods house, as if you were of it? Ye false fingerers, sellers with false sleights, false measures & false weights, *terrigena fratres*, adorers of your God Māmon, when wil you shake off the cloake of hypocrisie? Ye tiplers & tauern hunters, ye epicurean cōpanions, & beastly belli-gods, ye quarrel broachers, and action threatners; ye bellowes of hell fire, which liue by setting others on pleading, which beat your braines to lengthē the parchment as long as you can; how long shall the Lord suffer you to appeare in his house

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house, in which there is nothing but peace and equitie? Ye leasemongers & rent-rackers, ye enclosers and make-beggars, neuer well at ease vntill yee haue taken possession of *Naboth* his vineyard; ye towne-batterers, ioyners of house to house, and land to land, vntill there be no place for the poore, whē will you leaue to come to Sermons for a shew, and to make religion a cloake for such horrible impietie? You are bastard children, and not the true generation of *Iacob*: Therefore presume not to say that you are the sonnes of *Abraham*: for if you thus walke, the diuell is your father. It is you that haue opened the mouthes of our enemies, whose blind charitie layeth so hard to your lame faith: you haue caused the gospell to be ill spoken of, and the name of our God to be blasphemed; the Lord reforme your hearts, and grant you greater mercy. On the other side, you that by the grace of God are not guiltie of this great contempt, be diligent, earnest, true, and faithfull in your duties towards Almighty God, who in the day appointed, shall set you with his Angels



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gels for euer to praise him , and shall  
cast the polluted and vncleane out of  
his Church. This great God, and righ-  
teous iudge saue vs from the temp-  
tations of Sathan, that we  
may cleaue vnto him in  
faith and truth.  
Amen.

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## CHAPTER. 7.

*The vntenelling of the Foxe, and the dutie of the terriers.*



Auing before declared the conditions and manners of these Foxes which destroy the vines: it followeth next in order that we speake something concerning the vntenelling of these Romish Foxes, which of all other are most daungerous to the state, both of Church and Commonwealth. The which we shall performe the better if we still compare a Foxe with a Foxe. Now first of all it is well knowne to Foxe-hunters, that the Foxe holds the strongest couerts, that he flieth from the field as a beast which trusteth not in the swiftnes of his legs, nor the strength of his bodie, that he wheeleth about the thickets, and though he find none other helpe but a bush, he wil flie to it for his safegard: so it is with this kind

Properties of a Foxe when he is in chace.



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Whither the  
two-legged  
Foxes flie be-  
ing hunted.

kind of cattell for being hunted, they runne abroad here and there, but especially fly from the fields into the woods, enquiring where there is one that makes no conscience of his ministerie, that will be content for handfuls of barley, and morsels of bread, for tyth cockes, and tyth sheaves to cloake a Catholickes knauerie; enquiring also where there is an vntaught people, fit for all religions, and all princes raignes, and consequently apt to swallow a bait of poisoned perswasion; that is a couert for a Catholick, thither flock the Foxes, and feed without feare.

How the Foxes  
make their  
kenels.

Againe, another propertie of the Foxe is, to make his denne in the ground that is hard to dig, as in galt, clay, or such like earth, the passage into his earth being streight, and going very farre in before it come to his couch, hauing also many holes thorow which to vnearth himselfe: Euen so it is with this kind, they make their burrowes strong, they haue so many streight passages, so many mases, so many winding corners, so many turnings, so many interturnings, and starting holes, that it is a matter full  
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of difficultie to find the couch of a Catholicke, especially of a Priest or Iesu-  
ite : In so much as I may iustly say of them, as *Cæsar* said of the Scythians, *difficilius est inuenire, quam superare*, It is  
Hard to vnke-  
nell a Foxe-  
priest.  
It is  
harder to find them than to foile them.  
For experience hath taught vs, that  
when it hath beene a matter vndoub-  
ted that a Foxe priest hath beene readie  
to say masse, and therefore his denne  
hath beene compassed, the terriers haue  
winded him, and all his pretie trinkets  
haue been found prepared for so great  
a peece of worke : yet in the ende the  
Foxe would not be found. Perhaps he  
serues the hunters now and then, as the  
fish called the Cuttle serues the fisher-  
man, which when she is like to be taken  
casteth forth a slimie humor like vnto  
ynke, and so darkning the vpper part  
of the water, and dazeling the fisher-  
mans eies, marres his aime, and esca-  
peth the daunger. Which sithens it is  
so, the greater the care ought to be, that  
there be such godly wisdom and cun-  
ning in hunting them, such toiles, such  
nets as are fit for such seruice, that there  
be such ministers as are able to handle  
the



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Great need of  
good Foxe-  
hunters.

the sword of gods word with both, hāds,  
that is to say, be able to confirme the e-  
stablished, to reclaime y<sup>e</sup> back-sliders, to  
confute the aduersarie, and if the will  
of God be, to transforme the Foxes in-  
to sheepe; such magistrates as haue a  
zeale to fence and hedge in the vine-  
yard of the Lord of hostes, from the  
subtill inuasions and vnderminings of  
these noysome vermine; such toyles as  
are able to hold both the great and lit-  
tle Foxes. For where blinde guides  
are placed in the watch towre, and the  
basest liues are in the highest roomes,  
there Foxes indaunger the flocke, and  
many times finde more fauour then  
stands with the preservation of the  
sheepe, or safe continuing state of the  
best affected subiectes.

Pursuants  
Parators.

In this place fit occasion is offered to  
speake (neither may I passe it ouer with  
silence) of a couple of terriers appoin-  
ted for the hunting and vnkenelling  
of these Foxes, whose true and hot hun-  
ting of them, as it is rightly to be com-  
mended where it is to be found: so the  
contrary doth breed great corruption in  
the Church, and is much to be lamēted.

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For the better redressing of these deformities which are too manifest, & bringing of these terriers into good hunting: it would be carefullie respected of them that haue power to reforme it, that they buy not their places: for this is an approued truth, that they will sell deare in the retaile, which they bought in the grosse: that is, will sucke profit out of the vilest things, & cut mens garments off by the skirts for desire of gain: & hereby haue rushed horrible incōueniences both into church & cōmonwealth.

Againe, the Foxe hath many wiles wherby to make these Foxe-hounds at a fault, or to hunt connter; & especially he hath a mixture made of cogworth *Vox populi.* broad way, & penimate together with a few rattle flowers called goold maries, or mary-goolds, which being steeped in a little diuels milke, & cast into their eies makes them starke blind, & stops their sents: & hence it commeth to passe that popery beareth such swindge, because papists can pay wel, & that adultery & fornication scape without punishment, because wantons haue money. I say no more, let this be a watch-word to them whom it especially concerneth





## CHAPTER. 8.

*The principall reasons why God suffereth home-bred enemies to be in the bosome of his Church, fit to be considered of such as are not thoroughly perswaded in this point.*



IF the Christian Church be impugned by open enemies, as Iewes, Turkes, Tartarians, and such as haue opely renounced the person of the great sonne of God, and are cut off as rotten members, men not greatly regard it: But when such as are bred and nourished in the bosome of the Church, seeke to vndermine and supplant it; those household conflicts & home-bred battailes are they which trouble many in these daies. O say they, here is so much arguing and disputing; such diuisions and diuersities of opinions, that a man knowes not which way to turne himselfe. To helpe such, as without any good cause are thus put

Household  
conflictcs  
trouble many  
weake Chri-  
stians.

to a gaze: They must first vnderstand that it is the will of God that his Church shall not be free from these inward offences; and secondarily, know the principall reasons why he will haue it so.

Although our God, as he is the God of order and not of confusion, commendeth and deliuereth vnto vs his discipline; yet notwithstanding he suffereth the hypocrites for a time to haue their being amongst the faithfull, vntill the full restoring and reforming of his kingdome in the last day. Which thing is taught by y of our Lord Iesus Christ, where he resemblance the kingdome of heauen to a net cast into the sea, and gathering all kind of fishes, &c. to a field, wherein whilest the good husbandman soweth his wheat, the enuious came and scattered his teares. The Apostles also haue foretold the same, that the Church of God shall be pestered with pestilent enemies, and y they shall come with an efficacy of errour. This know (saith saint *Paul*) that in the latter daies some shall depart from the faith, and shall giue heed vnto spirits of error and doctrines of deuils, which speake

The Church shall not be free from offences.

*Math. 13.*

*1. Tim. 4. 1. 2. 3.*



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2. Pet. 2. 1. 2. 3.

The myſterie  
of iniquitie  
began to  
worke in the  
Apoſtles time.  
1. Iohn. 4. 1. 2.

lies through hypocrisie, and haue their consciences burned off with a hot yron, &c. But there were false prophets, saith Saint *Peter*, also among the people, euen as there shall bee false teachers among you: Which priuily shall bring in damnable heresies, euen denying the Lord, that hath bought them, and bring vpon themselves swift damnation. Thus the misterie of iniquitie began to worke in the Apostles times, as appeareth in Col. 2. & Galath. 1. Therefore Saint *Iohn* exhorteth not to beleue euerie spirit, but trie the spirits whether they are of God: for many false Prophets are gone out into the world. And why should this trouble you so much? Doe you not see that the cockle & the corn growe both in one field, the lillie and the thorne both on one ground, the blossome and the blast both on one tree, the flowre and the weed both in one garden, the sheepe and the goates doe feed both in one pasture? know you not, that in one ark were beasts cleane and vncleane, and that the Apostle saith, that in one house be vessels of honour, and vessels of dishonour? then wonder not to see the

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*A Toile for two-legged Foxes.* 129

the good, and the bad mingled together; but consider the reasons, giue God the glorie, and take heed to thy faith.

There be two principall reasons, why the Lord suffereth these household enemies to be in the midst of his vineyard, the first is for the probation and trial of his seruants, whether they be vnfaignedly coupled vnto him, in the spirituall bond of faith and of loue. If there arise *Dent. 33.* amongst you (saith *Moses*) a Prophet, or &c. Thou shalt not harkē vnto y words of that Prophet, or vnto that dreamer of dreams. For the Lord your God proueth you, to know whether you loue y Lord your God with al your heart & with all your soule. And indeed it is necassarie that we be kept in continual exercise of faith and praier, of patience, and constancie: and therefore is it said, that the Lord would not cast out before his people of Israel any of the natiōs which *Iosua* left when he died, that through them he might proue Israell whether they would keepe his waies to walke therein or no? And to this effect Saint *Paul* saith, that there must be heresies



that they which are approued might be knowne. Where also that of *Augustine* is worthie remembrance, let vs vse heretikes (saith he) not to that end to approue their errours, but that by defending the Catholickes doctrine against their deceits, we may be more watchful and warie: because it is most truly written, there must be heresies, that y tried & approued may be manifested or discovered from the holow harts amongst you. Let vs vse this benefit of Gods providence: for heretikes are made of such as would erre or be naught, thogh they were in the Church: but being out, they profit vs exceedingly, not by teaching the truth which they know not, but by stirring vp the carnall in the Church, to seeke truth, and the spirituall to cleare the truth. Thus then it is apparant, that both the weaker and the stronger, the carnall and the spirituall may profit by heresies and schisines which the Lord suffereth in his Church; the one by learning, the other by teaching: for they shall trie our faith, and our loue, whether we be counterfeits, & dissemblers; whether we wil be suddainly wind-shaken;

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ken; whether we will forsake the truth, and follow falsehood; or whether faith be grounded in our hearts or no? For like as in the time of *Moses*, God suffered great magicians to be in *Ægypt*, that he might make his owne power more euident in *Moses*: so he suffereth heretikes, as forcerers or enchanter, to be in the Church, that the power of praier, of faith, of loue, of zeale, might be more apparant. A crab oftentimes carrieth the coat of an apple, and is not well knowne but by the taste; copper hath the colour of gold, & is not so well tried as by the touch: an hypocrite may lurcke vnder the shadow of a beleuer, and is not thoroughly manifested vntill his faith be tried; but y<sup>e</sup> beliefe of Gods children is like vnto the glaze-worme which glittereth most brightly in the darkest night, or like y<sup>e</sup> lampe that giues most light in the darke. But some will say, alas we are no clearkes, and in these diuisions and disputings, here is euery one alledging scripture for himselfe, what shall we doe, or what course shall we take that are vnlearned? For y<sup>e</sup> better helping of you in this hazard, first



looke whether euerie one alledgeth scripture or no? for that goeth for scripture many times, with the Catholicks, which is no more to be found in the booke of the Bible thē Paradise in hell. Secondly, know them to be false teachers, which for confirmation of doctrine of faith alledge any other testimonies, ouer and besides the scriptures: for mans writings are no further to be credited, then they bring warrant, from the word of God, which containeth the whole counsell of God touching our saluation. If they reply, that all is not written which the Apostles taught, answer them with that which is said by the Apostle, who requireth nothing besides the scriptures to make the man of God complete: then compare their vnwritten traditions with Gods written truth, the light will straight discover their darknes. Thirdly, if the interpretations be repugnant, so as one or more of them must needs be erroneous; then conferre scripture with scripture, and expounde, scripture by scripture, as Christ teacheth; and lastly, referre the whole vnto the correspondency of the  
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articles of faith, the brieft abridgments of christian religion: and then if thou bringest with thee a teachable minde, and a desire to learne in humilitie, thou shalt not erre, but finde Christ in his owne home, that is, in his word.

The second reason why the Lord suffereth his Church to be troubled with deceitfull companions, is his proportionable iustice against the vnbeleeuers: And that Saint *Paul* meaneth when he saith, that when men haue no minde to obey God and his truth, hee sendeth them false prophets euen with an efficacie and speedines of error. The beguiling of *Achab* sheweth this euidently. Who is it, saith God, that shall deceiue *Achab*? as if he should say, I see that he will needs be drawne vnto the bottome of hell; for the wretch was defiled with his Idols, had peruerterd Gods seruice, was full of all stubbornnes, and malice against the prophets, would receiue no admonition. Therefore God seeing him a man forlorne, sendeth a lying spirit to beguile him. But here marke one thing especially comfortable to Gods childrē, that when God had giuen

2. *Thess.* 2. 10.

2. *King.* 22. 7.



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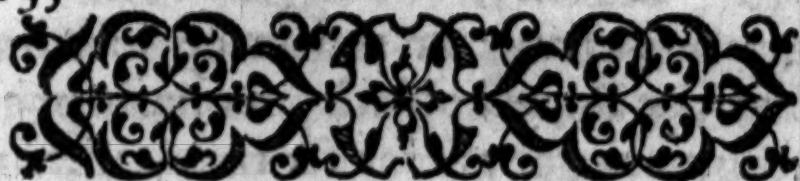
giuen Sathan commiſſion to execute his vengeance vpon the vnbeleeuers, he not onely giueth him leaue to puniſh them with loſſe of goods, ſicknes of bodie, &c. but giues powre to leade them into errour, vtterly to deceiue them and to carrie them away with lies. This is apparant in the hiftorie of the triall of *Iob* where Sathan his firſt commiſſion is to touch his goods, and the ſecond, to touch his body: but he may not meddle with his ſoule. Thus you ſee, it ſtandeth both with the manifeſtation both of the mercie and iuſtice of God, to ſend deceitfull workmen into his Church.

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## CHAPTER. 9.

*Eight reasons vnaunswerable, prouing  
all perfect papists rotten-hearted sub-  
iects to all true christian princes.*



Here is a kinde of people,  
who faine would that *Da-  
uid* should alwaies sing of  
mercie, that as it may  
seeme by excessiue cle-  
mencie, our Soueraigne might nourish  
a serpent in her owne bosome. Where-  
fore, although this matter hath been  
handled heretofore of such learned and  
godly men, as tender the saftie of her  
Maiestie, and the flourishing state of  
her trustie and true harted subiects; yet  
since the argument fits this place so  
well, I haue thought good to lend my  
hand to my brethren, and to proue, that  
no perfect papists can be sound & faith-  
full subiects to their christian princes.  
And I say perfect papists, because that  
euerie one that is blemished or holdeth  
any



any one errour or article of doctrine that the Pope holdeth, as perhappes purgatorie, or prayer for the dead, is in that article a papist. Yet I count not euery one that thus is taynted, within the compasse of false heartednes to the realme, or vnder the title of traiterous papists: for manie, otherwise sound subiects, are not purged from all infections, wherwith the whorish Church hath poisoned them: wherfore the cōsequent reasons must be vnderstood of perfit papists, whose hearts since they be Italianated, I thus frame my first reason to proue them rotten hearted subiects.

*The first reason, prouing perfit papists traiterous subiects to Christian Princes.*

**A**Ll good subiects which obey for conscience, as euery one ought to doe, must haue their consciences enformed by the word of God.

But perfit papists hate our assemblies, despise the preaching of the word, which should direct their consciences both in dutie towards God, and loyalty towards their prince; and in stead thereof,

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thereof, entertaine a strange worship.

Therefore perfit papists cannot bee sound hearted subiects. I haue heard wise men say, that there is no knot of theeues so dangerous, as when there is a whore in the companie. There is none so arrant a whore in the world as the strumpet of Babilon, who is an actual dealer in wicked and vngodly practises against all Kings and kingdoms. Then whether hearts hating Gods truth, which should rightly enforme them, and carousing of this who- rish cup, which doth strangely enchaunt them, be faithfull to her princely person or peace of this realme, I commend it to the iudgment of all them that loue our prosperitie.

Perfit papists  
the worst  
knot of  
theeues and  
why.

*The second reason.*

**T**hey that belecue the Pope to haue the disposition of Gods sentence, doe also suppose that Queene *Elizabeth* is not lawfull Queene of England, because the Pope doth not accept her so.

Papists be-  
leeue the  
Popes sen-  
tence of ex-  
cōmunicati-  
on against the  
Queene.

But our Romish catholikes beleue  
that



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that the Pope hath power to anathematize, and to dispose the sentence of excommunication, and consequently hold that her Maiestie is not lawfull Queene of England, because the Pope doth not so accept her. Therefore perfect papists are traiterously minded to the happie state of England.

This reason would be deeplie pondered, for since the old Foxe hath excommunicated and cursed her royall person, and the yong Foxes beleue also according to his distilled opinion into their mindes, that hee doth this *pro suo iure*; then this is the consequent, that all their kindnesse and courtesies, all friendly countenances and conformities, all loyaltie and allegiance, all seruice and obedience, is but from hollow hearts extorted, and not in any true loue performed, either to the saftie of the Queenes Maiestie, or to the fortifying of this land against foraine danger; because they carrie no other opinion of her and her louing people, than the Pope himselfe hath published. In good sooth this geare would make worke for the hangeman, if it were thoroughly

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thoroughly sifted: for of necessitie to this confession of traitorousnes must all be driuen, that meane to continew perfect papists.

*The third reason.*

**T**hey that carie a countenance conformable to her Maiesties lawes no longer then it stands with the Popes pleasure, can bee no true harted subiects.

Papisty obedience but 'at the Popes pleasure.

But perfit Papists obey her Maiesties lawes no longer then it stands with the liking of the Pope, as the Iesuit *Hart* sometimes confessed.

Therefore perfect Papists can bee no good subiects.

Here let the true subiects vnderstand, that y<sup>e</sup> Pope hath powred an opinion into his papists, that Kings and princes, if he dispence with them, may breake their faith and promise: that *nulla fides est seruanda cum hereticis*, no faith is to be kept with Gods friends and his foes; that Papists with liberall permission may sweare and vnsweare, if aduantageable oportunitie doe occur:

Greater cause to feare then to trust them.



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curre: which since that they do beleue to stand in his power to dispence withall, and that he is both able to pardon them, and willing to reward them; yea that it is within his reach not onely to giue them the kingdome of England, but the kingdome of heauen also: then let them sweare, their protestations are not worth the paring of a rotten apple, their obedience is but at the Popes *ad placitum*: Whereupon ariseth a good caueat, that we rather tie short then trust a two-legged Foxe.

*The fourth reason.*

Papists reade  
and recom-  
mend popish  
libels.

**T**hey that receiue, entertaine, read and recommend such lying libels and hart-stealing pamphlets, as wherby her Maiesties right is impeached, her regiment reuiled, her title of suprema- cie defaced, her faith defamed, christian religion nourished by her called here- ticall, deuilish and damnable, and the professours thereof worse then nullifi- dians and infidelious Atheists, can be no good subiects.

But this is the dealing of our perfect Papists.

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Therefore the conclusion followeth,  
that such can be no good subiects.

Manie wicked and traitrous pamphlets haue beene scattered in this realme to darken the glorie of the Lords annoynted, to weaken the good willes of her highnes louing subiects, to winne worthlesse male-contented malicious wretches treacherously to conspire with our sworne enemies, whereby to fortifie the Romish faction. These haue and doe want no fauourers to scatter them in corners, to send them to their louers, to commend their substantialnes as matters vnaunswerable, both such merchants as send them, and such brokers as vtter such Babilonish wares, are right worthie to pay their heart bloud for custome.

*The first reason.*

**T**hey that receiue pardons, absolutions and such like stuffe to exempt, and free themselves from loyall obedience, are but subiects in show, watching their times to worke their owne willes.

Papists receiue pardons to free them from loyaltie.

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But our absolute Romaine catholikes receiue pardons and absolutions, to acquite them from dutifull allegiance.

Therefore shake a perfit papist out of the masking weede of his pretended conformitie, and then shall you finde that an heart deuoutly affected to the Romish religion, is as deeply infected with the venome of treason.

*Gregorie 13.  
Pius.5.  
Sixtus.5.*

The dealings of the Popes is not vnkowne, of *Gregorie* the 13. *Pius* 5. and *Sixtus* 5. who labouring our subuersion by Englands vnnaturall children, haue sent their pardons and absolutions to free them from subiection; a thing abhorring from all religion, hated of the heathen, the age present loathes it, and succeeding posteritie shall be astonished to heare of such cruelties.

*The sixth reason.*

The Pope erecteth seminaries for the hatching of Foxe-priests, and catholikes receiue them to nursing.

**T**Hey, for whose catholike good the Pope pretends the erecting of his seminaries, and therefore receiue from thence such subtill treacherous and disloyall wretches, as infect them with poyson

*A Toile for two-legged Foxes.* 143

poyson, and perswade them to treason, cannot bee faithfull and true hearted subiects.

But the Pope maketh his catholikes beleue that he erecteth seminaries for their good, and they also receiue and entertaine his Iesuits and Foxe-preists, issuing out of those dennes of Idolatrie.

Therefore the conclusion followeth, that such can be no good subiects.

*Parsons, Campion, and Hart*, with the rest, cast in the Popes mould and fitted for the seruice of the beast that sits vpon the seuen hilles, haue wanted no entertainment in this land in their times, although there were nothing more intended of them then this, namely to set the subiects against their prince, & Englishmen against their owne countrie, as leaue was giuen to *Parsons* and *Campion* by *Gregorie* 13. 1580. Aprill 14. to interpret the Bull of *Pius quintus*.

*The seventh reason.*

**T**hey that are wearie of these dayes, Papists gape and liue in hope of another world, for a golden which in their ordinarie by-word they day.



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call their golden day or yeare of Iubilee, can be no faithfull subiects to her, by whose gracious gouernment these dayes are continued.

But the papists are wearie of these daies, and languish in looking for their golden day, which almightie God send them in leaden haste.

Therefore papists can bee no good subiects.

Beleeue them  
without fur-  
ther prooffe.

That the papists are wearie of these dayes and times, with the death of her Maiestie, and alteration of state and gouernment; there needes no further prooffe then their conspiracies, their treasons and lecret attempts, their platformes and practises for forraine inuasion: whereby it is euident, that these are the dayes of their griefe and sorow; and that they regarde the lastie neither of prince nor cuntry, so they may returne to the flesh pots of Egypt, and eate their fill with peaceable freedom.

*The eight reason.*

**T**hey that regarde not into what subiection, slauerie, shame and dishonour

*A Toile for two-legged Foxes.* 145

honour her highenes, her kingdome and subiects be brought vnto, so that their blinde worship and pageant of papistrie may bee erected, can bee no good subiects.

Papists regard  
no state, so  
that poperie  
may preuaile.

But perfect papists neither regard Maiestie of the prince, nor dignitie of the nobles, nor grauitie of age, nor difference of sexe, nor excellencie of learning: so that poperie may be set vp in stead of the Gospell.

Therefore such can be no good subiects.

The desperate dealings and damnable practises of papists heretofore prooue plainly, that allegiance to their prince cannot keepe them from treason; the dutie of loue to their naturall countrie cannot withdraw them from fauouring rebellion at home nor lincking with straungers abroad; that the dutie of obedience of children to parents, or of parents affection to children cannot keepe them from vnnaturall crueltie; that the dutie of mutuall loue, and societie betwixt the husband and wife cannot remoue them from monstrous inmanitie; that the dutie of

Wofull experience.



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kinde and naturall pittie cannot stay a papists hands from murdering feeble sexe, tender babes or reuerent age: lastlie, that the duty of familiaritie in youth, offrendship in grauer yeares, of continuall societie during all the life passed, cannot stay a papists hands from sacrificing his dearest frendes. Nay, which is more, not onely are they contented to yeeld, their bracelets and earerings to the framing of the golden calfe, as did *Israell*, nor to offer their frends in sacrifice, as did that vnnaturall King of *Moab* in offering his sonnes to assuage the ire of his angrie Gods; but to make their owne liues a pray to their enemies, as did the Athenians, when they accorded by casting of lots to giue themselves to bee deuoured of that gastly monster Minotaurus.

Wherefore since it is so cleare a case, that the consciences of these catholikes are altogether Romish; that they hold the Popes excommunication against our dread soueraigne the Queenes Maiestie to be lawfull; that they yeeld their obedience no longer then *durante beneplacito* of the Pope; that they receiue  
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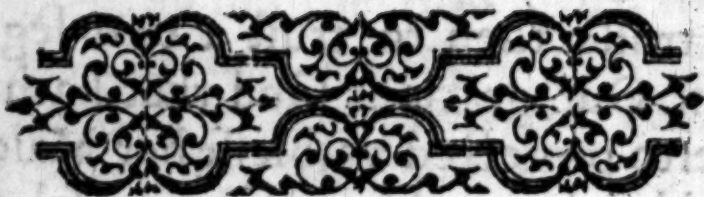
and recommend such libels as deface  
our Church, abuse her highnes person,  
and all her louing subiects; that they re-  
ceiue pardons to exempt themselves  
from dutifull obedience; that they re-  
ceiue and entertaine the enemies of  
this realme, Iesuits & seminarie priests;  
that they looke for a golden day and  
long for an alteration; that they care  
not to conspire at home with traitours,  
and to plot abroad with straungers,  
whereby to conuey the crowne to a  
forrayner: sithens I say, this is so, then  
two concludious do follow, first that  
euery perfect papist is a secret trai-  
tour to his prince and countrie. And  
secondarily, that it is a safer way  
to trusse then to trust a two-legged  
Fox. Our gracious God that hath hi-  
therto protected vs, blesse her Maiestie  
and her honorable priuie counsel, that  
through their wisdomes, zeale and cou-  
rage Gods glorie may be promoted, the  
vndermining of these Foxes, which  
destroy our vines, soundly sifted, and  
secret traitours sharply punished. Then  
shal Englād lesse feare her ruine (which  
God forbid) by strangers force, when



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vengeance deserued shal strongly seafe  
on household foes; nay els may Englād  
more suspect the weakning of her pre-  
sent state, by nourishing a viper in her  
owne bowels, then Spanish power  
or any els, who gnash their  
teeth at her peace  
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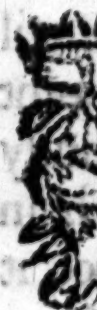
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## CHAPTER. IO.

*Twelue reasons prouing by diuinitie and true Christian pollicie, that Foxes must be taken.*



He thing that our Catholickes chiefly doe aime at, is that her highnes, and her counsell may be deceiued, by erronius pretence of pollicie, and colour of clemencie, that they may lurke vnder the shadow, and be nourished as a Serpent in the bosome. It is therefore heedfully to be respected, that the Church of the diuell be not maintained with indulgence, & multiplied with foolish mercie; but that it be kept vnder with sharpnes of discipline and correction, that it grow not to such rankenesse as to choake the true Church. Foolish mercy may marre all, and clemencie may be great crueltie, when it ouerfloweth to the hazard of Gods



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Children. Where seueritie saith, one goeth into loosnes, their edifying goeth into destruction, custom goeth into corruptiō, law into contēpt, mercy is laughed, and godlinesse goeth into hypocrisie, execution of lawes against Gods enemies, and the enemies of this Church and Commonwealth, is the marke that is leuelled at: and why should it not be hit, since diuinitie and godly pollicie wil haue it so? Wherefore although this point hath been no doubt handled religiously and zealously of the learned both in preaching and in writing: yet since it fitteth this place so well, I purpose to speake of it briefly and distinctly, and proue that both diuinitie and Christian pollicie require that sharpe execution be vsed in punishing the enemies of the Church.

*The first reason prouing by diuinitie, that lawes ought sharpely to be executed vpon papistes, and all idolatrous heretikes.*

**T**Hat which the Lord commandeth must be don without mammering, staggering, doubting, or delay. But he  
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God com-  
maundeth  
Foxes to be  
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commaundeth Foxes to be taken, and execution of lawes to be done against them.

Therefore Christian Princes and Magistrates doe but their duties in rooting out such noysome vermine, as destroy the vines.

If there arise among you, &c. Take vs the Foxes, the little Foxes, which destroy the vines: when the Lord shall haue brought into the land whither thou goest to possesse it, &c. I woulde (saith the Apostle) they were cut off which trouble you.

*Deut. 13. 1. 2.*

*Cantic. 2. 16.*

*Deut. 7. 1. 2.*

*Galat. 5. 12.*

*The second Reason.*

**T**hat which the godly magistrates haue done in defacing the Lords enemies, and defilers of his worship, that ought stil to be performed of Christian rulers in the like cause.

Presidents for  
Christian rulers.

But they haue remoued & destroyed the enemies of his truth, and peruerterers of his seruice, as their examples may be remembred.

Therefore Christian magistrates in the same cause ought to shew y<sup>e</sup> same zeale.

When the golden Calfe was erected

to



Moses.

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to Idolatry, *Moses* willed them to arme their hands, and to sheath their swords in the intrals of their nearest kinsmen, to make hauocke of their liues; and he calleth it a sanctifying of their hands to the Lord. And how? What manner of holines was that? Truly euen to kill the Idolaters, and to put the corrupters of religion to death. And whom commaunded he to doe it? Euen the Leuites, euen those which ought to haue been the mirrours of all pitie and compassion; euen the priestes which God had dedicated to himselfe, must be the executors of his rigor. And vpon whom? Euen vpon their owne kinsmen. Thus the mildest man that euer was behaued himselfe against Gods enemies, for he was zealous in the cause of the highest. This was much, but *Asa* did as much as he. For he put away the Sodomites, and banished the Idolaters out of the land, he remoued *Maacha* his mother, and tooke the crowne from her head, because she offered sacrifice to *Priapus*; and gaue commandement, that whosoever would not worship the Lord God of Israel should be slaine, from the greatest

to

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to the smallest. This was much, but *Iebu* did as much as *Asa*. For he killed all the Prophets of *Baal*, and suffered not one of them to liue; he defaced the Temple of their Gods, and made a draught house of it for euer. What wonderfull things did those good Kings *Ezekias* and *Iosias* in their daies? The one spared not an Idolater in the land; the other being but a young prince, was so zealous in the behalfe of his God, that he put the idolatrous priestes to death, burnt their bones and sacrificed them vpon their owne Altars, as the bookes of the Chronicles and Kings of Iuda do declare. These are good presidents for Christian princes to follow: neither was there more need at any time to draw the sword against prophaners of the Lords seruice: For there is sprung vp a mightie generation of wicked and disloyall men to disturbe vs, of disobedient and vntoward children to pro- uoke vs, of deceitfull and halting hypocrites to disquiet vs, of Romish *Ba- alims* & stragling extrauagants, to with- draw vs from the worship of our God.

*The*



*The third Reason.*

Papistes con-  
uicted of high  
treason.

**H**igh treasons are in their true na-  
tures offences against the highest  
Maieſty; for treason is called *crimen laſa  
maieſtatis*, that is, tending either to the  
deſtruction of their perſons, or deface-  
ment of their dignities.

But the papistes although they denie  
not the perſon, yet debase they the au-  
thoritie of the ſonne of God. Therefore  
papistes are guiltie of highest treason.

How many and how horrible treasons  
they commit againſt Ieſus Chriſt, it will  
be too long to rehearſe : yet becauſe  
euerie one to whoſe vew theſe my la-  
bours ſhal be offered, may ſee how iuſt-  
ly they are conuicted, I will but glance  
at ſome of the chiefest.

Chriſt degra-  
ded of all his  
dignities by  
the Catholiks.

First of all therefore vnderſtand you,  
(I ſpeake to the vulgar ſort which doe  
not ſo thoroughly cōceiue of theſe mat-  
ters) that the Apoſtollicall Church of  
Rome hath degraded our Lord Ieſus of  
all his degrees : his dignitie royall, his  
ſtate prophetically, and his prieſthood.  
In reſpect of his dignitie royall, wee

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say that vnto him alone it appertaineth to commaund and forbid, to iudge and absolue, hauing the keyes to open, & to shut; so that it is not lawfull for any, no not for the Angels themselues to make a law to bind the conscience, nor to establish in any point cōcerning the substance of it, the gouernment of the Church. The reason is euident, because we are forbidden to ad or diminish any thing from the commaundementes of the lawgiuer, as also to make new ordinances, and all the commandements of man in the matter of this spirituall kingdome, are once for all declared to be nullities.

*Iohn. 13. 13.*

*1. Cor. 5. 4.*

*Apo. 3. 7.*

*Deu. 4. 2. 12. 32.*

*Esay. 29. 13.*

*Coloff 2. 8.*

*1. Cor. 7. 23.*

Now these traitours incroch vpon his prerogatiues, by ordering the estate of the house of this king contrarie to his owne expresse will, in eclipsing some of his lawes, in establishing others altogether new: So that Christ may seeme to be much and more beholden to *Pilate*, then to these kind of teachers: for he writ him king of the Iewes, though he knew not what he did, for which cause the Pharisees were angrie with him; but these write him king of the Church, yet they

Papistestraitours against Christ his roiall dignitie.

Christ more be holden to Pilate then to the Papistes.

*Math. 26.*



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they crown him with thornes, and giue him a reed in steed of a scepter. As for his propheticall soueraigne authoritie, by the spirit of whom all the auncient Prophets spak, who afterwards plenarily in his owne person declared the will of his father, & hath since his ascending into heauen vntill he returne not to teach, butto iudge, continued to declare y<sup>e</sup> same vnto the world by his faithfull Apostles: how is it possible more in this point to betray him whom we are bound to heare in paine of extermination, then first by falsifying that which he preached, both by adding to, and clipping from; and secondly, by forbidding his word to be read vnto all nations & kindreds in a knowne language; fearing (say they) least men should become heretikes, that is, least light ingender darkenes, and truth lying? and what is this, but neither to enter themselves, nor yet to let others, and to hide the light vnder a bushell? The third office which is his priesthood, consisteth in two principal points: In our redemption & in his intercession; our redemption hath two parts, expiation, and sanctification,

**Papists traitors to Christ his Prophecicall state and how.**

**Math. 5.  
The priesthood of Christ according to the scriptures.**

Sanctification  
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Justification. In expiation behold foure speciall points : first, that the word betokeneth a full and entire payment of all that is due vnto God.

Secondly, that which is due, is death according to the sentence giuen by God himselfe, vnderstanding by death *Gen. 2. 17.*  
not onely the separation of the soule *Rom. 5. 12. 6 23*  
from the bodie which is called the first *Genesis. 3. 19*  
death ; whence followeth putrefaction of the bodie in the graue : but the second death also, which is the frightfull yre and malediction of God reuenging with all perpetuitie sinne in the bodie and soule of the sinner, which horrible state is eternall in the diuell and the damned.

Thirdly, this expiation betokeneth not the payment for one sinner, but for all sinners, I meane the elect which haue been, are, or shall be to the ende of the world, not of one sinne, but of all sinnes : except that against the holy ghost which is unpardonable.

Fourthly, this payment was to be offered by him, who in respect of himselfe should be no way bound to this malediction,



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tion, but a pledge & suretie for others.

*Hebr 7.22.*

Now of finnes or debts to be paied, there be two kindes; some originall, some actrall: originall sinne must be considered in two diuers respectes, first touching the corruption of the whole man, which is as it were the essence of this sinne. Secondly, touching that which followeth it, namely, that which makes vs children of wrath, worthie of the curse of God from our conception. This is it we teach and build out of the word of God.

How the papistes play the traitors against the priesthood of Christ.

Popish distinction of finnes mortall and veniall.

In this, behold how many waies the papistes play the traitors. For first demand of them how the fruites of this originall rancour are washed away: they wil tel you by the sufferings of Iesus Christ. Wish themselues further to declare their meaning: then the diuell sheweth his hornes, that before appeared like an Angell; and there ariseth by and by a smokie distinction out of the bottomlesse pit, of finnes some mortall, some veniall, whereby the glorie of Christ his passion is darkened. For veniall finnes (say they) deserue but temporall punishment, whereof a man by

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some displeasance of them is washed with an holy water sprinckle, or a Bishops blessing, or with saying *à mea culpa*, or by some petite penance, &c. Thus these Catholicke physitions in steed of vsing one purgatiue remedie, without which euerie sinne becommeth deadly, cast mens soules into a lethargie depriued of all true sense and motion: as the imperiall Practickes vse the medicine which they call Narcoticall, that is to say, such as benumme and dead the diseased, vntill they become past feeling. They haue a second distinction of sinnes going before baptism; and of sinnes committed after, as also between the guilt and the paine satisfactorie: and all to this end to derogate from Christes worke of our redemption, and to make that which proceedeth from vs, of some worthinesse and merit, which they call a worke of condignitie.

Popish distinction of sinnes going before Baptisme and after.

Popish distinction betwixt guilt & plaine satisfactorie.

How sinnes going before Baptisme are pardoned according to the schoole of Rome, and how after.

As for sinnes going before Baptisme, they grant that they are pardoned thoroughly in regard of the guilt, and the paine, and that by some meanes of the vertue of the sacred water with the



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How sinnes going before Baptisme are pardoned according to the schoole of Rome, and how after.



Note well.

action it selfe of Baptisme . But as for the finnes committed after baptisme, the guilt and trespasse is pardoned; the paine satisfactorie remaines to be paid partly in this life, partly after death; but in a coyne which hath the Popes image and superscription: In this life by pater nosters, aues, pilgrimages, fastings, foundations, and other paines imposed in eare confession: after death he must pay the remainder in purgatorie. Yea but he that is there (they say) can merit no longer, what shall become of the poore soule then? Why he must be feteht out of the fire by praier, and good works of y<sup>e</sup> living: And what good works are those, Masses, Requiem, Dirges, holy water, and such great deuotions. But how many shall fetch them out? They cannot tell that, & yet they haue taxed seuerall mortall finnes at a certaine number of daies and yeares. But what if he be come out alreadie? Tush that is not the losse of a *requiem* or masse; It shall be set vpon the tale of another score to be allowed other. But who hath the bestowing of them? Forsooth the merchant royall of pardons the

Pope

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Pope holy father. But what shall become of the poore that is able to giue nothing to haue these great deuotions after his death? May he were best to merit well in his life; for no peny, no *Pater noster*: vnlesse it please the Merchant to bestow an almes of his ouerplusse. Then if all this be found, wherto serueth the satisfaction of Christ? O sir, wot you not why? to make all these afore named pretie trinkets auailable, and to send you for a season into purgatorie, where as you should haue gone into hell for euer. O treason!

Besides, the spirit of lying hath so controuled, and countermaunded the obligation once made for all by Iesus Christ, that he hath borne men in hand that the same must euery day be really and actually reiterated. And whereas the supper of the Lord was ordained, first, that we should be made partakers of that mysticall vnion of Iesus Christ together with all his merits vnto eternall life; and secondly, to celebrate with solempne thankesgiuing his onely and holy sacrifice once for all made: they instead of this haue thrust in their Masse,

Cold comfort  
for poore  
papistes.

True vse of  
the Lords Sup-  
per.



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Popish priests  
do more by  
their Masse  
then Christ by  
his merits,  
if you list to  
belecue them.

The protestants  
doctrine con-  
cerning san-  
ctification.

1. Cor. 1. 30

wherein they say their priestes make a full satisfacton both for the quick and dead, which Masse of theirs is of greater efficacy then the first oblatiō which the sacrificer himselfe offered vpon the crosse, seeing in his ( as they say ) the paine satisfactorie is reserued still to be paid : but theirs maketh an entire satisfactiō. O intollerable treason ! Alas O Lord, how long wilt thou beare it ?

The second point of our redemption is sanctification. It is also called regeneratiō or new birth, because by it we become new mē, as touching the qualities of the soule. For as man made not himselfe at the first, but the power of God the creator ; no more is man able to make himselfe a new creature, but this is by the power of him, who is made vn- to vs sanctification, 1. Cor. 1. 30. For the bringing of this to passe, we teach that the corruption of nature in the first *Adam*, is abolished in the flesh of the high priest, the second *Adam*; in whom wee being vnited by faith, fulfill the law by meere free imputation. Secondly, the Lord Iesus Christ drawing vs vnto him by his holy spirit, formeth

in

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in vs both to will and to doe, enlightening the eies of our vnderstanding, framing a cleane heart within vs, making vs from the head to the foot new creatures, bringing vs out of darkenes into light, and from death vnto life.

Altogether the Catholicke Sophistes contradict this truth, teaching that our nature is not wholly slaued vnto sinne, but onely feebled by the fall of the first man. And so they make our nature but like a lame man, and the grace of God as a paire of crutches to establish their owne merits.

Againe, they say that originall sin is really abolished by the water of outward baptisme with the words, and the Chrisme, &c. as much say they of actual sinnes going before baptisme, in those that are of ripe discretion before they be baptised: prouided alway that they be not in mortall sinne. Thus first they see not our originall malady. Secondly, they sophisticate the remedie both in making a miserable mangle-mangle of mans pure naturals & Gods supernaturall grace. Thirdly, in giuing power to a sound of words, sprinkling

*Ephe. 1. 18*

*Psal. 51. 12*

*2. Cor. 5. 17*

*Act. 26. 18*

*Ephe. 5. 8*

*Ephe. 2. 1. 5*

The sophists  
absurdities  
touching new  
birth.

Note well and  
loth them.



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of water . And lastly , in substituting their own toies in the place of the Lord Iesus. Fie on the presumptuous traitors.

Protestants  
doctrine  
touching  
Christ his in-  
tercession.

Christ degra-  
ded of his  
honour by the  
Catholickes.

There is yet his intercession , which is so called , because the vertue and power of his sacrifice is alwaies before God . Secondly, because all the prayers of the faithfull are presented in his name , in whom alone they are sanctified. This is our doctrine. The Catholickes on the other side will haue their referendaries, masters of requests: It is presumption (say they) to rush so boldly before the king of kings , and therefore we must beginne with the vsuers of his presence, or with the groomes of his chamber, and who be these? the greatest place they giue vnto the virgin *Marie* , and what authoritie, I pray you? *Roga patrem , Iube natum* . Beseech the father, commaund the sonne . And *Iure matris impera* . Commaund by thy motherly authoritie . Then they muster all the saints, and haue assigned to each his sundry charge, one must be a *Baal* or patrone ouer this country, & another ouer the next; one ouer this town, & another o-

ner

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ner that; one placed ouer this science, &  
another ouer that; one for the head ach,  
another for the tooth ach, &c. *Michael*  
patronizeth the French, *Andrew* the  
Burgonians, *James* the Spanyards,  
*George* the English, Saint *Ambrose*,  
with his staffe and his whip watched  
ouer Millayne, the three Kings ouer  
Cullin, *Dionis* ouer Paris, *Goele* keepes  
scout watch at Bruxels, &c. Ale knights  
and drunkards haue *Martin* and *Urban*  
for their good Lord, and many a so-  
lemne peale, and drunken pull is vpon  
their euens for their sakes, the shoo-  
makers haue *Euispin* for their Baal, and  
the millers *Arnold* for theirs, and Tay-  
lours, which loue good fellowship must  
haue *Goodman* for theirs, *Anthonie* must  
keepe the hogges, *Loy* horses and kine,  
and *Hughe* must keepe the dogges.  
What should I blot more paper with  
these dotages, you may see by this, be-  
loued countrimen, what the Iesus  
Christ of the Church of Rome is, from  
which the mercie of God hath with-  
drawne vs, to serue the true sauour of  
the elect. In a word, the papists doe as  
they in *Pilates* house did, who called.  
Iesus



Iesus Christ by the name of King and Prophet, but it was when they buffetted and scourged him. *John 19.1.2.*

*The fourth reason.*

An horrible  
sinne to ac-  
quite the of-  
fender.

**I**F he that quitteth the offender when he seeth him guiltie, be as much to blame before God; as he that oppreseth the innocent: then christian rulers may not acquite idolatrous worshippers, which are the worst kind of malefactours, as was proued in the former argument.

But hee that lets the offender goe with impunitie, doth trespasse as he that tyes the halter about the innocents necke.

Therefore christian rulers must sharply punish papists, who are idolatrous worshippers.

*1. Sam. 15.*

King *Saul* was reprobued as well for sparing *Agag* King of the Amalechites, as for killing the prophets; *Ahab* branded with the blacke marke of infamie, as well for sparing *Benhadad*, as killing of *Naboth*.

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*The first reason.*

**I**T stands not with diuinitie, that christian rulers shew lesse feruencie, and zeale for the seruice of God, then papists and pagans for the worship of the deuill.

Magistrates  
feruent loue  
to religion, is  
made appa-  
rant by exe-  
cution of iu-  
stice against  
Church ene-  
mies.

But where catholikes (as they desire the tearme) haue libertie, and are not seuerely punished, there christian magistrates shew not so much zeale for the promoting of the kingdome of Christ, as antichrist and heathens doe for the kingdome of the deuill.

Therefore, &c.

What they haue done and daylie doe for the maintenance of idolatrie, either in their blind zeale, or their malicious hearts, Christendome knoweth too well. Romes Pantheon, out of which was excluded the God of y<sup>e</sup> Hebrewes, because he would admit no companions collaterall, should teach Christ his Church a good lesson, which worshippeth the God of *Israel*: that is, to be zealous for his honour, and to punish sacrilegious worshippers.

*The*



*The first reason.*

Rulers should  
more regard  
Gods honour  
then their  
owne.

**I**T stands not with diuinitie, that christi-  
an rulers be more carefull of their  
owne honours, then of the Lords glo-  
rie.

But they carefully regard (and good  
reason also) that their places and per-  
sons be respected as dutie requireth.

Therefore by like reason, should they  
aduance the honour of God, and much  
more.

These reasons are naturally drawne  
from diuinitie, the which none may or  
dare deny, who is perswaded that there  
is any diuinitie at all; the consequent  
proue the same by christian pollicie.

*The first argument prouing it to be good  
christian pollicie to take two-legged  
Foxes.*

Impunitie dis-  
courageth the  
true subiects  
but animateth  
the false.

**T**Hat which discourageth the friends  
of the Church and giues life to the  
aduersaries, cannot be warranted nor  
maintayned by christian pollicie.

But not to punish Church enemies,  
or

*A Toile for two-legged Foxes. 169*

or remoue secret traitours, discoura-  
geth the true subiects and animateth  
the false hearted.

Therefore forbearance of household  
foes can be no good pollicie.

*The second argument.*

**T**O leaue prince, nobles, and best af-  
fected subiects in danger, by nou-  
rishing a serpent in the bosome, can be  
no good pollicie.

Dangerous  
nourishing a  
serpent in the  
bosome.

But by vaine deuise to blunt the  
edge of the sword of iustice, or by cloa-  
king, qualifying, or concealing, to cause  
that it is not drawne against these in-  
testine serpents, is to endanger prince,  
nobles, and true hearted people.

Therefore no good pollicie.

*The third argument.*

**T**Hat mildnes and mercie, whereby  
the aduersarie may seeme to su-  
spect her maiesties magnanimitie, and  
consequently to contemne her authori-  
tie, can carrie shew of no good pollicie.

Excessiue cle-  
mencie cau-  
seth contempt  
of authoritie.

But the effect that excessiue clemen-  
cie



cie worketh in our catholikes, is either  
to suspect her courage, or to miscon-  
ster her kindnes, or to despise her so-  
ueraintie.

Therefore such forbearance can be  
no good pollicie.

*The fourth argument.*

**Forbearance  
of Foxes, a  
means to  
make them  
forecast and  
fortifie them-  
selves.**

**T**O giue the enemies of a kingdome  
leauē to forecast, and leasure to  
fortifie themselves; and so consequent-  
ly to leauē the true subiects by this  
meanes in perpetual and needfull feare  
of some new attempts, can be no good  
pollicie.

But forbearance of these household enemies, giues them but leaue to practise, and time to renew their force; in so much as when one tempest by Gods gracious prouidence is ouer past, there is feare of another.

Therefore such forbearance can be  
no good pollicie.

It is not safe trusting a traitour, but rather extreame folly to beleene that such as plot for a kingdomes conquest, can be reuoked with mercie, or leaue the

the hould of their hope, before they be at the last gaspe.

*The first argument.*

**T**O be confederate with the people of strange worship, for the strengthening and vpholding of a kingdome in peace and prosperitie, is no christian pollicie.

Prophane pollicie to bee confederat with people of a strange worship.

But to forbear papists in hope of their assistance against forraine enemies (if such neede should presse vs, which God forbid) is to be confederate with people of a strange worship. Read the 30. and 31. chapter of the prophet *Esay*, there see how the Israelites entred league with the Egyptians, and what was the end of it. Then conferre the same with our times, and consider what kingdomes, what princes, what cities, what people haue been ouerthrowne, because they haue so confederated to their owne destruction. The reason is, because God hath been out of the league.

*The*



*The sixth argument.*

No perfect  
peace by kin-  
dling of Gods  
wrath and  
swaging of  
mans.

**T**O continue a realme in prosperitie by kindling of Gods wrath and asswaging of mans anger, cannot stand with christian pollicie.

But by slacknes of punishment against Church enemies, Gods wrath is kindled, howsoever mans may seeme to be asswaged.

Therefore, &c.

If wicked tyrants (as one saith) be onely rods in the hand of the Lord, according to that of y<sup>e</sup> prophet, *O Assur the rod of my furie, and the staffe of my wrath; then should the hand rather be pacified then the rodde: but if it were possible that the rodde could bee pleased against the will of the hand, then were it to be feared that the hand should cast the rodde away, and take a beetle or a mawle or an hammer or an hatchet and beate vs to powder.*

Many more reasons might be vsed to this purpose; but these I thought at this time to alledge: alwaies for mild-

nes

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nes and mercie reseruing a prerogatiue to my gracious soueraigne and her honorable councell, a worthie vertue to a faithfull subiect, but dangerous to a traytour. For sedition groweth by suffering, and clemencie is a spurre to rebellion.

I doe not disallow the sweete temperature of seueritie with mercie: But yet it must not bee forgotten that the liues of princes, are the liues of their common wealths, whereby they must learne that being prodigall of their owne estates, *largiuntur ex alieno*, as a learned man hath said: they giue that which is none of their owne to giue. And therefore I dare auouch it, that it is diuinitie and true christian pollicie, to punish Gods, and her highnes enemies; and that her Maiestie and all christian princes in punishing of them shall retaine neuerthelesse (by Gods word) the names of milde and mercifull gouernours: for if the children will needes bee so vnnaturall as to make their mother smart; the mother shall show her selfe naturall in ministring due correction,

Seueritie  
tempered  
with mercy.



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It is wisdom  
to provide a  
medicine be-  
fore the sore.

It is not good trusting them any longer, who haue giuen her highnes, and her realme so many earnestts of their traiterous affections, and forewarnings of their couert confederacies : no, no, it is wisdom rather to follow the examples of miners, which pursue the signes euery way, as they spread in the ground, till they be guided to the trunk or bodie of the metall : euen so to follow the appearances of suspicions and likelihoods, vntill it be manifest, what light made the shadow, or what fire made the smoke. A candles end not warilie snuffed, a few imbers carelessly couched, a few stickes not thorowly quenched, haue brought many an househould to extreme woe and miserie ; wisdom will not stay till the flame being fed, ouerpeere the hiest part of the rooffe, but will quench it before the strongest pillars be consumed : then looke where the inconuenience lyeth, and let Foxes rather be tyed short, then hazard the deuouring of the flocke ; rather slippe off the branch sodainly, then hazard the perishing of the whole bodie ; so shall you  
take

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take a good course; then treason and trecherous practises will not be so rife, and such queasie stomackes as cannot brooke good counsell, and wholsome exhortation; but following euery disordered humor will be glad to keepe themselves within the compasse of christian dutie.

N 2

CHAP.







## CHAPTER. II.

*Two principall gardiens of the spirituall vineyard, by whom the Foxes must be taken, ministers and magistrates: wherein first of the duties of the ministers, with an inditement found against many patrones of benefices.*



Here be two principall hunters, which the Lord of the vineyard vseth for the taking of these Foxes, Ministers and Magistrates; the one by the word, the other by the sword: By the word in reprobuing their false doctrine, by the true; and in seeking to transforme them into sheepe: by the sword, in cutting off the putrified members, least by their meanes the whole bodie be hazarded.

The first hunter is the Minister, whose mouth and ministerie the Lord hath alwaies

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waies vsed to declare his will, and therefore they are called his mouth; which for this cause in the holy scripture are diuersly named, men of God, seers, prophets, planters of the Lords vineyard, builders of his house, watchmen ouer his Citie, husbandmen, Pastours, Doctors, Ambassadors, friendes of the bridgrome dealers in the marriage betweene Iesus Christ and his Church, dispensers of the mysteries of God: whose charge is vnderstood generally by the words of watching, and feeding; sometime more distinctly, by attending vnto the word and praier; sometimes by the words of teaching, improuing, correcting, and instructing; sometimes by these words of watering and planting. Therefore the Apostle calleth not this charge a dignitie, but a worke or busines. And here orderly to proceed, let me beseech you that are the chiefe fathers in our Church, preferred to your places for your wisdom, learning and grauties, ouerseers of the flock bought with the precious bloud of Iesus Christ; whose securitie in this busines hazardeth the health of the Church: but cir-

Ministers  
hunters of the  
spirituall  
Foxes.

*Act. 6. 4.*  
*2. Tim. 3. 16.*

*1. Cor. 3. 6*  
*1. Tim. 3. 1*

*Act. 20.*



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conspicction shall daunt the pride of these wicked ones that seeke to bring vs into Babilon. The wicked walke on euery side. The papists speake proudly and neuer more proudly; young ymps that neuer beheld papistrie in her brauest ruffe, but haue sucked poyson from their mothers breasts, are not afraid to vomit blasphemies against the almightie: let such Foxes be hunted, helpe to reforme this, for Gods glorie; and seeke the recouerie of him that hath trod his foote awrie: let not carefull preaching be choaked through desire of ambitious aspiring, nor common care of the Church made sleepeie through hungring after priuate profit: why should they sleep and take their ease, who ought to watch both for themselves, and for others?

Againe, I will speake to you, learned brethren, that hauing taken charge of christian soules, properly are called hunters of the spirituall Wolues in sheepes cloathing, and deceitful Foxes; see that you oppose your selues against all theeues and robbers that seeke the spoyle of the Lords flocke; against all tyrants

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tyrants that oppresse them; al hypocrites in shew godly but indeede prophane persons, that giue offence by their deformities: So shall you shunne those shamefull reproches, which by Gods iust iudgment are fallen vpon many in these dayes; yea so shall you shunne the great curses denounced against them which doe the worke of the Lord negligently; and when the prince of pastours shall appeare, you shall receiue an incorruptible crowne of glorie.

And that you may the better performe this, beware of the loue of this world: it is like *Aqua fortis*, if once it catch the heart roote; it will eate out all goodnes, all care, all loue, all zeale, and indignation against sin. Hence groweth nonresidencie, swallowing downe of steeples as easie as the hungrie doth his crummes. Hence instead of hunting the Foxe, there is hunting for promotion and preferment, hunting for the profits and pleasures of this present life, hunting for honour and for hundreds, scratching of consciences in beating of the bushes for many benefices, wheeling about the thickets to spie the

Loue of the world choakes care of painfull preaching,



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couch of a prebendary or a deanrie, &c. and therefore hath it come to passe that some which haue had salt in them, that is vnderstanding, knowledge, and zeale, haue lost it through the perswasion of him that said; All this will I giue thee if thou wilt fall downe and worship me; there being now no more relish in them then there is tast in the white of an egge: And what shall we say then of them, that neuer had any salt at all in them, neuer any loue, any knowledge, any zeale? surely they be vnprofitable seruants, worthie to be cast out of the temple of God as filth and dounge.

For what breedes greater contempt against God, or discredit to his Gospel; what more reuiues a catholikes hope to returne vnto Babilon; or encourageth the traitours to the accomplishment of their practises, then the blindness, ignorance and impietie of the ministerie? how commeth it to passe that foolish people retain their old liking to their fathers old faith, & yong imps haue the like opinion powred into them; and consequently, as it may seeme, easie to be

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be drawne from their dutifull loyaltie to the loue of a stranger; but because they haue wanted such as should rightly enforme them? can the inestimable treasurie of a mightie prince be seene in the beggarlines of a base Embassadour? can the aduersarie of the Gospell be drawne from falsehood, and errour by him that knowes not (I had almost said beleuees not) the truth? can a papist be reduced from his worshipping of idols by him, that is no better then an idoll himselfe? can the carnall gospeller, the wanton libertine, the prophane heart, the beastly Epicure be brought to continencie, modesty and sobriety, by such which rather binde them in the cordes of iniquitie? Lastly, if to know God, and according to that knowledge to serue him, be the groundworke of all true obedience; how is it then possible, that they whose consciences were neuer seasoned with any religion, should yeelde either to God or their prince any dutifull subiection? Saint *Paul* saith that he had begotten the Church of the Galathians; and called himselfe the father of the Corinthi-

*Gal. 4. 9*

*1. Cor. 4. 15.*

ans



ans in regarde of the ministerie, because hee had begotten them by the preaching of the Gospell. Such fathers such children, such as are the seedmen, such seede they doe sowe. Where olde wilie Foxes, such as whose loue to religion may be iustly suspected, are admitted into this great calling, there poperie is sowne in steade of the Gospel; and Foxes growe vp in steade of sound christians: where blinde guides are made ministers, such as haue no more knowledge then idolles of woode and stone, preachers as they call them, of idiots; there must needes bee poore knowledge of God, and suspected dutifulnes to the prince. The great hurt and dishonour that these bring to the Church of God, no man can with effectuall words display it; nor plentie of teares lament it, all sermons, exhortations, reprehensions, doe rather aggrauate their condemnations, then worke any reformation.

We reade that the Emperour *Commodus* was so cunning in darting, that hauing gotten stones for the exercise of his hand, many citizens did assem-

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ble to see him throw, whose dexteritie was such that hee neuer cast at wilde beastes, and missed his marke, nor gaue any wound that was not deadly: It is to be wished that euery one that rebuketh sinne should leuell so straight as did this Emperour, that neuer threw but he hit, neuer hit but he wounded; so should the reader with the Romans neither see one monster twise galled, neither any sin recouer the first wound. If darters at deformities could wound as deadlie as they aime directly, this monstrous monster had been vanquished long ere this day: but alas it liueth, ô yet it liueth, & liueth to nourish papisme, atheisme, and epicurisme.

If any maruaile at this, how such are aduanced to houlde the helme as are scarce worthie to sit in the sincke; hoyed into *Moses* chaire, that are more meet to sit at *Gamaliels* feete; called to feede with the dugges of the Gospell, before they themselues be well weaned; and sent to fight the Lords battles before they haue one stone to sling against *Goliath* (that is one scripture to resist the tempter withall:) let him vnderstand



derstand that this is either, because the heartes of patrones are limed with the loue of this world, which makes them not care whom they present; or many Bishops haue such motes in their eyes, that they cannot well see whom they blesse.

I am loth to rake in this dounghill of buying & selling of benefices, y which is a sufficient testimonie (if there were no more) that men haue as much true loue to religion, as euer had *Machiauell*. There are diuers sorts that giue spirituall promotions in this land, some are our great Catholickes, whose care to send good ministers into the Church, I durst sweare for them, is as great as the Foxe euer had to feede the lambes. And how can it stand with their blind religion to send good ministers into the true Christian Church? but rather to dishonour and deface it by sending in the basest, such as haue neither *Vrim*, nor *Thummim*, neither brighnesse of knowledge, nor vprightnes of life. It is said that *Ieroboam* made *Israel* to sinne, that is, to contemne religion: and why? because he made priestes of the basest of

Fiue sorts of  
patrones of  
benefices.

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the people. Therefore the diuell knowes well, that if he can get priestes to be made of the refuse, he shal bring people to condemne preachers, and prophcying priests, and religion. Here let our Bishops be circumspect to sift narrowly when the patrone giues the Foxe for his cognisance.

There is a second sort of patrons open adorers of their god *Mammon*. These are as good to Gods Church as the former. Indeed I must confesse, that when they giue their spiritual promotions, all their care is to get a ma<sup>n</sup> of gifts: O gifts, gifts, & nothing at all respected with these Merchants but gifts. My meaning is no mystery, *Si nihil attuleris ibis Homere foras*. If you haue no gifts, the passage is plain & you must pack. Can we find, saith *Pharao*, such a man as this? ( meaning *Ioseph*, for his excellencie ) in whom is the spirit of God, thou shalt be ouer my house. And can we find such a man as this, saith a sacrilegious patrone? meaning a Sir *Iohn* lacke Latin, lacke learning, lacke conscience, whose friendes can pay wel, or purse is wel lined, or wil so friendly part the stake. *Pharao*, cruell *Pharao*,

Mammonistes  
patrones described.

Gen. 41.38.



*Pharao*, heathnish *Pharao* in the gouern-  
mēt of his Kingdom preferred *Ioseph* for  
inward grace : but these christians (for  
so they vnworthily are called) in giuing  
spirituall promotions for the benefit of  
Christ his Church, regarde nothing else  
but outward gaine. For when the match  
is made, this patrone must haue the  
tyth corne, Gleabe land; and the house  
peraduenture, if it be fit for a gentle-  
man; with tith wooll and lambe, if it be  
from the pastures : And what shall the  
poore parson haue (as they call him?)  
forsooth a little od money, tith calues,  
tith geese and a few egges at Easter.  
And how then? graundmercie must the  
feellie sheepe say to the butcher, that  
hath cut his throat. I will say to these  
as *Simon Peter* said to *Simon Magus*,  
thou and thy guifts perish, which thou  
receiuedst to giue so vnworthily, to the  
great dishonour of the Church : and he  
and his guifts perish, which he gaue to  
make a way for himselfe to that place  
in the Church, whereunto by the iudg-  
ment of his owne heart there was ne-  
uer any abilitie or aptnes.

To show that honour onely ought

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*Acts 8.*

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euern to accompanie vertue, the heathens built a temple to honour, and adioyned thereunto another built vnto vertue, that so, whosoever would go vp into the temple of honour, should passe through the temple of vertue: monstrous it is that christians in profession should be worse then heathens in practise, they would enter into the temple of honour by vertue, wee by bribes. If you thinke this to be no sin, heare the Lord complayning by the prophet *Malachie* in plaine tearmes, *Mal. 3. 8.* that the taking away the tithes and offerings from that end they were appointed vnto, was a robbing and spoyling of him, yea euen such a spoyling, as he would visit with a great and grievous curse. It is no lesse now, so long as authoritie ratifieth the same to the maintenance of the ministerie, and therefore vndoubtedly will haue a sharpe reuenge.

*Balthasar* escaped not the reuenging *Daniel. 5.* hand of God when he fell to feasting and carrusing with his princes wiues, and concubines, in the vessells of gould taken from the temple, but euen then espies



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Read your  
sentence rob-  
Churches.

espies the fingers of an hand writing  
vpon the wall before his face, that his  
kingdome God had numbred and fini-  
shed, and weighed him in the balance  
and found him too light; and therefore  
diuided and giuen his kingdome away  
to the Meedes and Persians. And doe  
you which eate the corne of the barne  
and drinke the bloud of christian soules,  
that solace your selues with the spoyle  
of the Church, thinke to escape the sen-  
tence of the almightie? It is a sure  
thing (if you could spie it) that the Lord  
hath diuided, blowne vpon it, and scat-  
tered that which by such sinister means  
you haue gathered together; neither  
shall it prosper; but as it hath been got-  
ten ouer the deuills backe, so shall it  
be spent vnder his damnes belly: and  
as it came in vpon a post rowling and  
tumbling on euerie side; so the Lord  
shall open the cage and it shall away  
again, hauing caught winges like an  
eagle. But if perhappes you escape the  
sentence writing a diuision here, you  
shall bee sure without repentance of  
the sentence of confusion else where.

*David standing in great distresse for*

water

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water would not drinke of the water of Bethleem, because it was gotten with the daunger of some few mens temporall liues: but you drinke and eate that which is gotten with apparant hazard of life eternall of hundreds and thousands.

See your sinne  
soule murderers.

Can you for conscience reply? nay the power of hell is not able to denie it. The foule cariō rauē is your cognisance which flew out of *Noahes* Arke, and returned not againe; but was detained with the filthie stench of drowned carcasses: euen so do you which thus seeke the spoile of the Church, *Dulcis odor luctri ex re qualibet*, the fauour of gaine is sweet, if you can sucke it out of the vilest things, euerie baggage or garbage is good enough for you.

There is a third sort which hauing no sense nor feeling of this sinne, bestow Church-liuings not as caring for the Church, or respecting the edifying of the flocke of Christ, but as they are moued by kindred, by fauour, by affection, by suits: so they do bestow sufficient liuings vpon vn sufficient persons. I say, not caring whether the

Benumbed  
and sencelesse  
patrones.

Your practise  
proues you  
Atheistes.

○

people



people sinke or swim, stand or fall, liue or die, be saued or damned. The Lord Iesus sets it downe as a note of the ministers loue, that he feeds the flocke: In like sort is it the patrones loue to cause the flocke to be fed. Contrariwise it is want of loue in the minister, if he donot feed: and what is it in the patrone, if by his carelesnes this come to passe? It is a fault to giue the calling to him that is vnworthie, & no fault to giue the liuing vnto him? In the sixth of *S. Markes* gospel it is said of Christ, that going out & seeing a great multitude of people gathered together, he had compassion on them, because they were like sheep without a shepheard: It is a necessary consequēce, that if Christs bowels eare to see his sheep depriued of a shepherd, that he will make your hearts ake that are the cause of this horrible sinne. I am ashamed to rehearse how the Church of god is abused by you, who in bestowing your Church-liuings giuing them not to ministers, as ministers; but as to your sons, or your seruants or your kinsmen, or to some other that by some by-desert hath gained your fauours: and yet be-  
hold

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hold you would faine seeme friends to  
religiō and pretend many good motiōs.  
But to be plaine with you, your motions  
are like vnto the grasshoppers, y<sup>e</sup> no soo-  
ner giues an hop vpward, but down he  
comes againe; your words may seeme  
heauenly, but your practise is earthly.

There is a fourth sort of patrons which  
professe religiō, & yet many of the smit-  
ted with this blot. These go beyond the  
rest, in this that they would be glad the  
people should be fed with knowledge  
and vnderstanding: but as the mammo-  
nist before named, cares not whom he  
presentes, so he may reape the profit; if  
he cannot compasse it to make it plain-  
ly temporall: so this patronizer makes  
a pause (you must thinke) to find one  
sufficient to take the charge: but indeed  
that either an haruest may quite his cost  
he hath been at, by many suters; or else  
to get a good one as cheape as he can.  
It was once said, *religio peperit diuitias, sed  
filia deuorauit matrem*: that is, religion  
brought forth riches, but the daughter  
deuoured the mother. The times are al-  
tered, & religion mournes, because her  
best seruants want their wages. For they

These would  
haue you  
thinke they  
loue the  
Church, and  
so they do.

These spin hy-  
pocrisie finely.



*Sublati s Fl-  
diorum pra-  
mij s ipsa studia  
pereunt, saith  
Cornelius Tacit-  
us.*

*Gen. 48. 7*

*1. King. 18. 19  
These shall  
rise in iudge-  
ment against  
you.  
Iud. 17.*

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neuer gaue so fast as now they take a-  
way, and subtraction is become a great  
part of patrons study. The conclusiō like  
to follow such polling premisses, is the  
decay of learning, piety & religiō, & the  
bringing in of al Atheisme, error & Bar-  
barisme. For they which would study di-  
uinitie aboue all, when they see that the  
Church hath scarce the fauour of an or-  
dinarie ward, yea when they behold the  
contempt, the beggerlines, vexatiō and  
miserable want of the ministry, are glad  
to fall to phisicke, or law, or some other  
trade. What shall I say of you? You are  
worse thē *Pharao*, for he had a care of his  
priests howsoeuer the world went with  
the rest. You are not so kind to ministers  
of the gospel as *Iesabel* that painted har-  
lot, was to the prophets of y<sup>e</sup> groues, for  
she fed foure hundred at her table: you  
are not half so religious, as *Micha* was su-  
perstitious, for he maintained his priests.  
You shew that you haue lesse loue to re-  
ligion then they papists haue to super-  
stition. The kite is your cognisance, who  
being greedy and rauenuous, yet moun-  
teth aloft as though he would touch the  
gliding clouds; but yet when he flieth

*A Toile for two-legged Foxes.* 193

a matchlesse pitch, he hath his eies fixed below on the earth, spying and prying for a carrion carcasle: euen so you soare aloft in your contemplation, and in a certain counterfeite sanctimony seeme to be raised and carried aboue the clouds; yet so long as you can find in your harts to play the part-stake patrons to spoile the Church, & to seeke to enrich your selues by such robberies (they are no better) it is an infallible signe that you are worldlings and earthly minded, seeking your owne gaine and priuate profit. For Gods loue let this be reformed, that we may know you by another cognifance. The last and best sort of patrons are such as account them worthie of double honour which rule well, that hold the labourer worthie of his hire; that no man goeth to warfare on his owne charges; that husbandmen should eate of the fruit of such vineyardes as they themselves planted; that shepheards should eate of the milke of their owne flockes; that sowers of spirituall things, which are the greater, are well worthy to reape carnal things which are the lesser; that they which serue at the

The best sort  
of patrones.

1. Tim. 5. 17

1. Cor. 1, from  
the 5, verse to  
the 15



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altar are worthie to liue by the altar. These for their cognisance may fitly giue some rare bird; I had almost said the blacke Swan: but it shall be the Eagle, for she mounteth on hie and falleth not on the ground, but to seeke her necessarie food, and being satisfied straightway soareth aloft: eue so the minds of these are occupied in heauen, all superfluous cares being cast apart, they indeed wish the prosperity of Ierusalem, & the happy flourishing state of the Church. O Lord almightie encrease the number of these; and in thy mercy conuert, or in iustice confound such Church-robbers as sauor nothing but their own gain, as daily in- deuour to take away y<sup>e</sup> reward of know- ledge & are the death of thousand thou- sands of souls: stir vp O Lord thy faithful seruant our dread soueraigne, that with *Nehemiah* she may thrust out all such *E- liashibs* as abuse the Church in this man- ner, and euerie *Tobiah* linked in affinity with them, that thy seruants may haue their own portions, and that thou maist not be mocked; so we thy workmanship and sheep of thy pasture, for so great a mercy, shal praise thee for euer. Amen.

*Nehem. 13. 14.*

CHAP-



## CHAPTER. 12.

*The dutie of Christian Magistrates, as  
well Soueraigne as others, in hunting  
and taking the two-legged Foxes.*



Here be two sorts of men, which say that the charge of Religion belongeth not to the office of the magistrate. First, they which vnder pretence of their annointed cleargie, and priuiledged priesthood cannot abide to haue their abuses reformed. Secondly, they which eyther are infected with some heresie, or else are willing to dally with heretikes. The first sort doe onely require of the magistrate to maintaine and defend their degrees. The second sort holdeth, that the magistrate ought onely to meddle with the maintenance of publicke peace, and not to regard what others belecue or not belecue. But



Charge of religion belon-  
geth to the  
Magistrate.

God gaue the  
order of religi-  
on to Moses  
not to Aaron.

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the true Church teacheth that the charge of publike religion doth not in part, but principally, and most of all belong vnto the magistrate, which thing the holy scripture approueth. *Moses* the first generall magistrate of the Israelites, who did not represent the person of a priest, which was put vnto *Aaron*, but of the superiour power like vnto the authoritie of a king, did giue the order of al religion vnto the people, & appointed vnto *Aaron* & the order of the priests, what they should do, & what they should not do. Wherby it appeareth that the care of the order of religiō doth rather belong vnto y<sup>e</sup> superiormagistrat, then vnto the degree of priesthood.

I know they will say, that *Moses* did dispose all these things at Gods commaundement. It is true: but I will be answered againe, why God gaue not the commaundement for order of religion vnto *Aaron*, whom he had consecrated to be a priest, rather then vnto *Moses*? So then this rather sheweth that the charge of the institution and gouernance belonges vnto the magistrate; but the institution, charge and ministrat-  
tion,

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tion, belongs vnto the priests. Againe, after the death of *Moses*, the charge of religion belonged not to *Eleasar* the Priest, but to *Iehosua* the magistrate, who was of the tribe of *Ephraim*, and *Iosua. 5* not of *Leui*, by whose commaundement the children of Israell were the second time circumcised, y<sup>e</sup> Ark of God carried by the priests, the altars builded, the people sanctified, and the rest of the lawes fulfilled, which *Moses* prescribed. Againe, *Iehosua* charged them to feare the Lord, and to serue him with *Iosua. 8* an vpright and faithfull heart. *Iehosua* charged them to rid out of the way all straunge gods, *Iehosua* renewed the couenant betweene God and his people, and compiled the words of the couenant into the booke of Gods law.

True it is that the office of magistracie and priesthood both were ioyned *1. Sam. 1* together in the person of *Samuel*, but yet he being at that time the chiefe man in Israell, iudged and determined as a magistrate, taught and sacrificed as a priest.

*Dauid* a patterne for good magistrats, and vnto whom Christian rulers ought

The ordering  
of religion by:  
*Dauid.*



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2.Sam.6

1.Chro.16

1.Chro.22.23.

24.25

Psal.2

Salomon, Afa  
and Iehofa-  
phat tooke  
charge of reli-  
gion.

2.Chro.6

2.Chro.15

2.Chro.29.30.

81

to haue an eie for godlinesse, had the au-  
thority of disposing & setting forth true  
religion, he recouered the Arke of God  
from contēpt receiued in y<sup>e</sup> time of Iud-  
ges, & of *Saul*, & placed it more comely:  
he appointed Priests, Leuites, singers,  
and doore-keepers, to minister in the  
tabernacle of the lord. He aduised kings  
to looke vnto their duties: And now ye  
kings vnderstād, be learned which iudge  
the land, serue the Lord in feare, &c.

*Salomon* did beare the highest charge  
in religion, not onely in building the  
Lords Temple, but also in consecrating  
& hallowing of the same. What should I  
speak of *Afa*, who hauing the charge of  
religion did rid away the Idols out of all  
the land of *Iuda* & *Beniamin*, &c. And of  
*Iehosaphat*, who tooke away the hil-altars  
and groues out of *Iuda*: Of *Ezechias*, who  
following the footsteps of his father *Da-  
uid* in the beginning of his raign the first  
yeare and first moneth, opened and re-  
furnished the gates of Gods house,  
commaunded the priestes to heare him,  
& to become holy, to cleanse the Lords  
house, and to rid all filthines out of his  
sanctuarie, appointed Leuits with cym-  
bals

*A Taile for two-legged Foxes.* 199

bals, Psalters & harps, according to the ordinance of the king his father. The like is written of *Iofias*, who vsed the same power & authority in the like case. Now then since it is so cleare, that kings & princes are y<sup>e</sup> seruants of God establi- shed in authority, & girded by him with a bawdrier to y<sup>e</sup> end, that not only honesty of life should be maintained, opposed to violence & dissolution; but y<sup>e</sup> the true seruice of God should be aduanced contrary to idolatry & superstitiō: Therefore they ought with all y<sup>e</sup> power which God hath giuen thē, to vphold y<sup>e</sup> holy ministe- ry & worship of God, as wel in vpright- nes of discipline, as purity of doctrine; y<sup>e</sup> both may be cōformable to the word of y<sup>e</sup> Lord testified by Christ & his Apostles, without adding or clipping or altering: & consequently bridle as much as they can, & punish according to y<sup>e</sup> exigence of the case, the perturbors of y<sup>e</sup> peace of y<sup>e</sup> Church. For religiō belongs not to the left, but to y<sup>e</sup> right hād of a prince; neither is there any crown so curiously wrought or cunningly set with precious pearles, y<sup>e</sup> can half so beautifie a princes person, as to seek to promote y<sup>e</sup> glory of y<sup>e</sup> lord, and

*Iohn. 12. 18*

*Rom. 13. 1*

to



1. King. 20

Traitors make  
mercy the  
groundworke  
of mischief.

to take these Foxes which seeke to vndermine his vineyard. The seruants of *Benbadad* king of Syria, what wrong soeuer they had offered to *Israel*, yet fallen into the lapse, would reuiue and recomfort themselves with these words: Behold we haue heard say that the kings of *Israell* are mercifull kings, let vs therefore put sackcloth about our loins, and ropes about our neckes, and go to the king of *Israell*, it may be that he will saue our liues. Thus standing vpon what may be, and not what ought to be, what peraduenture he would, and not what they deserued, they make mercie the ground plot of mischief. But the king is reprobued, and it is told him, thy life shall go for his life, and thy people for his people: No lesse are those runagate ruffians to be regarded with the which welcome and intertaine them. For as the practise of the one is to steale away the hearts of subiects, so the mark that the other aime at, is to lend them their hands against their countrie, if time should serue their turne. The Almighty God preferue her Maiestie, and euermore increase all zeale in her for the

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the punishment of his, & her enemies; that as *Asa* commaunded all such to be slaine as would not serue the God of Israell; as *Darius* deliuered *Daniel*, and cast his enemies into the den of the Lions; as *Nabuchadnezzar* serued him, who by proclamation forbad any in his Dominion to blaspheme the true and very God; as *Ezechias* and *Iosias* serued him by ouerthrowing the groues, and the places that were set vp contrarie to Gods commaundement: So she with *David*, hating Gods enemies with a perfect hatred, may seeke to root them out more and more: and as alreadie she hath broken downe the lofts, that were builded to idolatrie, ouerthrowne, polluted, and defiled the altars, defaced the vessels that were made for *Baal*, and for the host of heauen; so she may cut vp the verie roots of iniquitie, and expell the Cananites, that the Commonwealth of Israell be not troubled. O let not the glozing speech of any ambitious parasite dazle her highnesse eies, nor boulder vp poperie by a false perswasion to further clemencie; but let him be dishonoured in a day that is

not

1. King. 15

Daniel 6

Daniel 4

2. King. 19

2. King. 23



not truly zealous for the honour of his God: and let him die the death that wisheth not her Maiesties throne to stand steadie as the seat of *Salomon*; and you that feare the Lord, and loue his truth, say Amen. Furthermore as y fore-sight of her Highnes most honourable counsell hath appeared in shielding vs from forraine foes: so ought their chiefe circumspection to be seen in shielding vs from domesticall feare. Then shall we being free in our bowels from sedition at home, be stronger to withstand forraine power abroad.

It is not a safe thing to lay the bridle vpon the necke of such dangerous practitioners, by whom both prince, your selues, our liues, our countrie, our fortunes may be hazarded in an instant: execution of discipline is a perfit mithridate against al dangerous conspiracies, insurrections, seditions, rebellions, and all popish pollicies. Correct saith *Bensyra* a wise man with a nod, and a foole with a club: there hath been mildnesse and lenitie shewed long enough; there hath been becking and noddling, and notting

notting long enough ; but the forward will not receiue information: What remaineth then but an hammer, or an hatchet, or a club, execution I meane of Iustice, against these household enemies? Your *H.* shall rightly propose to your selues the example of *Moses*, who for the like cause hanged vp the princes of the people, teaching thereby all good rulers to make them examples in suffering, who haue been the ringleaders in offending.

Here also to you the graue sages of this land may rightly a lesson be read: I meane the Iudges placed ouer Gods people to iudge soundly & substantially betwixt brethren and brethren ; vnto whom God hath after a sort lent his name and his seat, to teach you chiefly to regard and maintaine his owne honour. If it be your duties to punish theeues, murtherers, and such like perturburs of the peace of the Commonwealth, then much more the vnderminers of the Lords vineyard, grosse Idolaters, hollow hearted votaries, disloyal persons, whose liberties & prosperities

The dutie of Iudges in hunting the Foxe:

in



in a Christian Church what can it else argue, but that iustice is turned into iugling? and true religion, either into heathenish prophanenes or Romish superstition? You may not forget that Iustice is pictured with a paire of balances in one hand, and a sword in the other; to teach you that Iustice must returne to iudgement, whether in regarding the good, or punishing y<sup>e</sup> euill. *Improbum hominē præstat non accusasse quàm absoluisse.* It is better not to haue accused, then after accusation to acquite the malefactor: but to dally with Church enemies, presageth future daunger, and in time may proue fatall to the state. Let *Moses* also be your president, who punished idolaters against God, as sharply as traitours against himselfe. O Lord! that a traitour to the kingdome of Christ Iesus should find a friend in a Christian Commonwealth; but of Iudges, Magistrates, and gouernours, it were vntollerable. Shall a poore theefe packe to Tiburne for fise shillings, and one that if it were in his hand would strangle or cut the throat of the Church, escape scot-free? *Tully* truly said *Ma-*

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*gistratus indicat virum*, authoritie declar-  
eth a man what he is, whether he loue  
equitie or briberie, iustice or crueltie, Authoritie tri-  
religion or superstition. If a Lion his eth a man.  
pawes, if a Wolfe his iawes will betraie  
him; if he loue the Church and religion  
he will draw the sword against her foes;  
if he be an *ambodexter*, he careth but a  
little for her friends. Here therefore I re-  
quire you, that as you serue God in feare,  
and loue his truth in heart; that so you  
would promote his glorie in zeale, and  
punish the offender according to the  
exigence of the case: for as it is an hor-  
rible sinne with *Pilate* to iudge Christ  
guiltlesse, and then to condemne him;  
with *Festus* to approue *Pauls* cause, and  
then to leaue him in prison: in like sort  
it is a wicked thing in words to sen-  
tence the enemies of Christ, and indeed  
to turne them loose to liue at their plea-  
sures like Foxes amidst the flocke, to try  
what hauocke they can make of all.

I may not pretermit in this place, the  
great care and conscience that ought to  
be in election of Magistrates in Cities,  
Burrowes, and Townes endewed with  
such priuiledges. *Iethro* points out the

P

pro-



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*Exod. 18*

*Iosua. 1*

*Ier. 5*

Vntrollerable  
abuses comit-  
ted in manie  
places,

properties of them which should beare  
rule : Thou shalt choose out amongst  
all the people men of courage , fea-  
ring God, and hating couetousnes, and  
them shalt thou make gouernours ouer  
the people. The Israelits desired God to  
graunt vnto *Iosua* , being newly made  
their gouernour, an heart to go in and  
out before them . A necessarie praier;  
for what an vgly thing were it to choose  
*Verres* a theefe to inueigh against rob-  
berie; *Crassus* a miser to make his plea  
against couetousnesse ; *Gracchus* a trai-  
tour to giue sentence against trea-  
son; *Nero* a tyrant to declaime against  
crueltie, that is , to picke out such to  
punish sinne as are more worthie of pu-  
nishment themselues , like vnto the  
whore hunting Iudges of Samaria ,  
mentioned by *Ieremie* ? And I would  
to God that such were not the election  
in many places where officers are cho-  
sen, as if men would picke rottennes  
out of an apple, where election is made  
a matter of formalitie , where wealch  
not wisedome, riches not religion, suf-  
ficiencie to feast them , no abilitie to  
gouerne them , is the leuell of their  
choice.

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choice . Hence grow such swarmes of Atheistes, Epicures, & Papists in many quarters of this land , as it is lamentable to behold . For the reason why wicked men abound , is because wicked men beare rule.

Lastly, euerie good Christian that desireth the free passage of the gospel of Iesus Christ, in respect whereof, all pompous glorie is no better then dounghill filthinesse ; and euerie good subiect that desireth the prosperitie of her Royall person , and peace of this Realme, must shew forth the power both of religion, and loyalty in this worke of setting the toyle wherewith to take these Foxes . And that you may do it with alacritie and cheerefulnesse, doe but consider how the diuell, the Pope and the Turke, haue giuen their consentes to supplant and vndermine , or else openlie to assault and inuade this vineyarde of the Lorde . Let there bee a sacrifice proclaimed to the Queene of Heauen , there will be no spare of cost or trauaile : Young men will

All good sub-  
iects must be  
Fox-hunters,



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Prinie markes  
of Romish  
Foxes.

cut woode, children will gather  
chippes, women will fetch water,  
olde men afforde wheat, one will  
knead dough, another heat the Ouen,  
and all to sacrifice (I say) to the Queen  
of heauen: Yea, there liueth many a-  
mongst vs, whole hearts are full of  
bitternesse, because they may not sing  
*salve regina*. These are they that vse  
wicked consultation in holy places,  
prophane our Temples by lewde con-  
ference, and make the house of prai-  
er a denne of theeues. These are they  
that construe euerie accident to the  
aduantage of their owne purpose.  
These are they that by their whispe-  
ring tales woulde put men in feare,  
when there is no cause of feare; thin-  
king to make men affraid of scarre-  
crowes. But the name of God be  
prayed, who is vnto this land, euen  
a wall of Brasse, who as he hath gi-  
uen vs religion from heauen as a  
crowne; so hath it pleased him to  
strengthen this kingdome with loyal-  
tie as a strong defence: and yet more  
magnified be thy name. O Lord, our  
for-

*A Toile for two-legged Foxes.* 209

fortresse and deliverer, who when  
disloyall persons haue been founde  
endeuouring to prostitute our beau-  
tie to a straunger, hast discovered the  
conspiracie, and brought deserued  
destruction vpon the deuisers;

so Lord we beseech thee

still to watch ouer

vs. Amen.

CHAP.



The word of  
God the first  
toile where-  
with to take  
Foxes.





## CHAPTER. 13

*Two Toiles wherby Foxes must be taken,*

*1 The word truly preached:*

*2 Good lawes duly executed.*

*The miserable end of traitours.*



The word of  
God the first  
toile where-  
with to take  
Foxes.

He gardiens and keepers of the spirituall vineyard (as hath been declared) ought to be in continual chafe of these hurtfull beasts, and not to leaue them vntill either they be transformed into sheepe, or else driuen quite out, that the whole flocke be not hazarded. Now the first meanes to effect this, is by pitching the haies and setting the toiles of the word of God, by the light whereof their darknes may be discouered; as also by the fire thereof, the chaffe of their lies and falshood may be consumed. Hereby you may see the necessitie of such a ministerie as is able  
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*AToile for two-legged Foxes.* 211

to handle the sword of the word with both hands; as is able to beget his people in the faith, to confirme the established, to strengthen the weake, to reclaime the back-sliders, and to confute the aduersarie, that the enemy may no sooner peepe out his head, but the sworde of the spirit may be readie to cut it off.

Yee famous Vniuersities, eternized in Honours booke for deepe learning, and feruent loue to Religion; Almighty God make you still fruitfull, that from you both as sisters endowed with like priuiledges, crowned with like honour, may proceed Foxe-hunters into euerie corner and quarter of this land. Your children hitherto haue receiued all chalenges of Romane Champions, and chased this noysome vermine that haue laboured to poyson the synceritie of our faith. Worthie *Whitakers* of neuer dying fame, small cause hath Rome to vaunt her *Bellarmino*, or Louan to admire her *Stapleton*, (ours had he not been enchanted) by thee both wounded.

*Whitakers!*



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Fulke,

Humfrey.

Reynolds.

Gods word  
purely pre-  
ached, trans-  
formeth Fox-  
es into sheepe

Profound Fulke, whose truth and great  
travaile the Church of God hath tried,  
many a Foxe hast thou had in chase,  
not able to abide thy hot pursuite.  
Who euer gaue the dare, and thou did-  
dest not receiue the challenge? *Hum-*  
*frey* of much reading, in thy time wast  
thou a chiefe hunter of the Romish  
Foxe. How oft from chaire of truth  
hast thou confuted their lying false-  
hoods? *Reynolds*, as thou hast Rainard  
the olde Foxe and his cubs in chase; so  
God, according to his good will, giue  
thee long life still to hunt and pursue  
them, that by the fire of Gods word,  
the chaffe of their lies may be consumed.  
I might take occasion in this place to  
vrge foundnes and synceritie, in setting  
this toyle of the word. For it is not de-  
crees of Popes, nor determinations of  
Councils, not *Cicero* his eloquence, nor  
*Aristotle* his philosophy, that can couert  
a sinner, or transforme a Foxe into a  
sheepe: but it is the law of God truly  
taught and opened, that reduceth men  
from their errours and deformities, and  
bringeth them into the perfit path of  
health and saluation: I say the preach-  
ing

ing of the word, accompanied with the assistance of the spirit: For it is not in man, neither in whole nor in part, to draw men vnto God, to open their eies, to bore their eares, to illumine their minds, or open their hearts: No, no, to fit the ground to receiue the seed, to make it bud and blossome, and bring forth fruit, is the worke of the onely sonne of righteousness, who giueth repentance, and remission of sinnes vnto his *Israel*.

If the wicked and vngodly will needs be so wilfull, as to refuse the ministerie of the word; then the Magistrates must pitch the toiles of Gods lawes, which are the verie life and soule of the Commonwealth, as *Tully* saith in his Oration for *Cluentius*: Neither is any commonwealth more able to vse her owne parts without the helpe of good lawes, then the bodie of a man can exercise the due operations without vnderstanding: And therefore is it said of *Aristotle* that the sunne is not more needfull to the world, then good and wholesome lawes are to the preservation of the Commonwealth. For as the sunne by  
his

Good lawes a  
needfull toile  
whereby to,  
take Foxes.



Execution the  
life of the law.

his heate, and influence doth nourish plantes, trees, and hearbes; comfort also and giue strength vnto them, to exercise their seuerall properties: so good lawes nourish and maintaine the flourishing state of kingdoms; as on the other side without these, there can be nothing else but disorder and vtter confusion. But yet it may not be forgotten, that as good lawes are the liues of Commonwealths: so execution is the life of the lawe; for lawes are better vnmade then vnkept: and our lawes sceme like to Spiders webbes, where-through the buzzing Bees, Hornets, or horse-flies doe breake; but the poore feeble flies hang fast. If this were not so, you should haue fewer Gentlemen theeues, fewer Gentlemen adulterers, fewer Gentlemen idolaters. And who knoweth not that although a Citie were defended with walles of Brasse; yet if there want men and munition, in time they will be beaten downe: euen so though lawes were neuer so wisely made; yet if they want such as shall vrge their  
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obedience and defend them, they will  
soone prooue nothing worth. There-  
fore the saying of *Solon* is worthie re-  
membraunce, who being asked when  
the Commonwealth did most flou-  
rish, aunswered, when the people o-  
bey the Magistrate, and the Magi-  
strate obeyeth the lawe.

Againe, for the right proceeding in  
iudgement against hereticall persons, Two things to  
be reprov'd  
in an heretike.  
you must consider that there be two  
things worthie to bee reprov'd in  
an hereticke-seducer; for a difference  
is to be made betwixt the seducer,  
the grand Captaine or Ringleader, and  
the poore seelie wretch seduced. Now  
in the seducer there is first his here-  
sie; and secondly, the scatteringe of  
his heresie, whereby he goeth about  
to infect and poyson others. These  
seed-men of superstition and hereti-  
call scatterers, must be better looked  
vnto, that the multitude may be sa-  
ued from seduction: or else great dan- Seducing  
heretikes.  
ger will growe not onely to Christ  
his Church by poisoning and peruer-  
ting the puritie of religion; but to  
the state of the land, by daily addi-  
tion



tion of strength to the Romish faction. It is too well knowne how fast our Papists doe encrease in many parts of this land; and how daily one draweth another into the pit of perdition: surely the fault is either in the minister or magistrate, or else in both. But this is a sure thing, that as Poperie getteth ground; so the Gospell looseth ground: and where superstitiō swimmeth, there religion sincketh. Lastly, whether they wish the life or the death of her Maiesties person, by whose most gracious government true religion is continued, who are so hotly deuoted to superstition; let the former reasons against all perfect papists determine. As for the seduced and poore deceiued wretches, all meanes are to be practised for their conuerfions: but when as once it is proued that they are not onely ignorant, but obstinately and wilfully ignorant, and that the more they be forborne, the lesse they are reformed; like vnto the vine that prospereth with no pruning, or the hearb that withereth with watering: what can remaine else, but that where milde and temperate medicines can

Seduced people.

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can take no effect, there be vsed violent meanes, as sharpe corosiuues: and why not cauterie & incision, least that greater inconuenience grow either by example, which giueth encouragement, or by corruption which comes by their companie. Therefore the wholesome counsell of the Poet is to be hearkened vnto, where he saith:

*Cuncta prius tentanda, sed inmedicabile vulnus*

*Ense recidendum, ne pars sincera trahatur.*

When incision  
is to be vsed.

To salue the sore, first trie each way;

If curelesse thou it see;

Then cauterize, least sounder parts

Therewith attainted be.

For experience plainely teacheth, that the Cancer consumes the Rose, the Caterpillar eates the fruite, the sore eye infects the sound, that pitch defileth, that leauen sowreth, that scabde sheepe infecte the flocke. I will end this point, affirming thus much, that since all may in freedom doe well without feare: it were lamentable that any should haue libertie to doe wickedly with fauour.

I will speake a little of the miserable end of traitors, and so conclude: in reat-

The miserable  
end of tray-  
tors.

ding



4. Kings

Richard the  
Usurper:

ding either the booke of God, or other histories, we shall hardly find that traytors haue closed vp their eyes with honour. *Sellam* conspired against *Zacharias* the King of Israel, and slew him: but within one moneth after, he himselfe was slaine of *Manahem*. *Peka* conspired against *Pekaiam*, but after was slaine of *Oseas*. But what should I light a candle at noone day? We our selues are eye-witnesses, that very seldome traitors go down to the graue in peace. Ambitious *Richard* the vsurper, because he was notorious, shall here be remembered, who to make the way to his hautie desire of Soueraigntie, spared neither age, affinitie, nor degree, vntill he had got the regall diademe: and then thought he himselfe so surely grounded, that he might bid defiance to heauen and earth: but see his end; he was slaine in the field, and being disarmed and stripped, was throwne ouerthwart an horse backe, with his face downeward, and daubed with dirt, brought from Bosworth to Leicester, and there in stead of a princely funerall, had for his Herauld infamie, shame for his shrowding

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Sir *James Tyrrel* mounted aloft, for  
murthering the young King, was him-  
selfe beheaded by *Henry* the seuenth:  
*Miles Forrest* a cursed catife, did rot a-  
way peece meale: *Iesabel* although an  
abominable wretch, yet truelie thought  
that a traiterous life could seldome end  
with an happie death. Had *Zimri* peace  
that flew his master? Which speech, al-  
though it were grounded vpon a false  
coniecture, because that burthen by  
Gods appointment was laide vpon the  
house of *Achab*, and *Iebu* particularlie  
deputed to that charge, whereas *Zimri*  
had no commission to goe so far: yet im-  
plieth it this much, that shee thought  
treason an odious crime, and that ven-  
geance must needes follow it at the  
heelles; and haue we not had most ma-  
nifest experience of it in this land, with-  
in these few yeares? How many Iesuites  
in profession, Iscariots in practise, haue  
visited Tyburne? How many Foxe-  
priests haue taken their farewell at the  
gallowes? And although Rome hath  
lately beautified them with the title of  
Martyrs,

Sir James  
Tyrrell,  
Myles Forrest  
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Traitors.



4. King: 15

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220 *A Toile for two-legged Foxes.*

Martyrs, whom either male-contented-  
nes or malice, caused to be treacherous  
to their Prince: yet is it a thing euident,  
that rebellion not religion; treason not  
truth; hath brought them to the halter.  
The almighty God that gouerneth hea-  
uen & earth, stil dissipate their deuices,  
and confound their counsels, that all  
such as seeke by treason to supplant  
Englands state, by sedition to sell her  
honour, or by rebellion to scatter her  
peace, may still receiue such iust re-  
ward for their demerits, as here-  
tofore they haue done.

Amen.

**FINIS.**



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